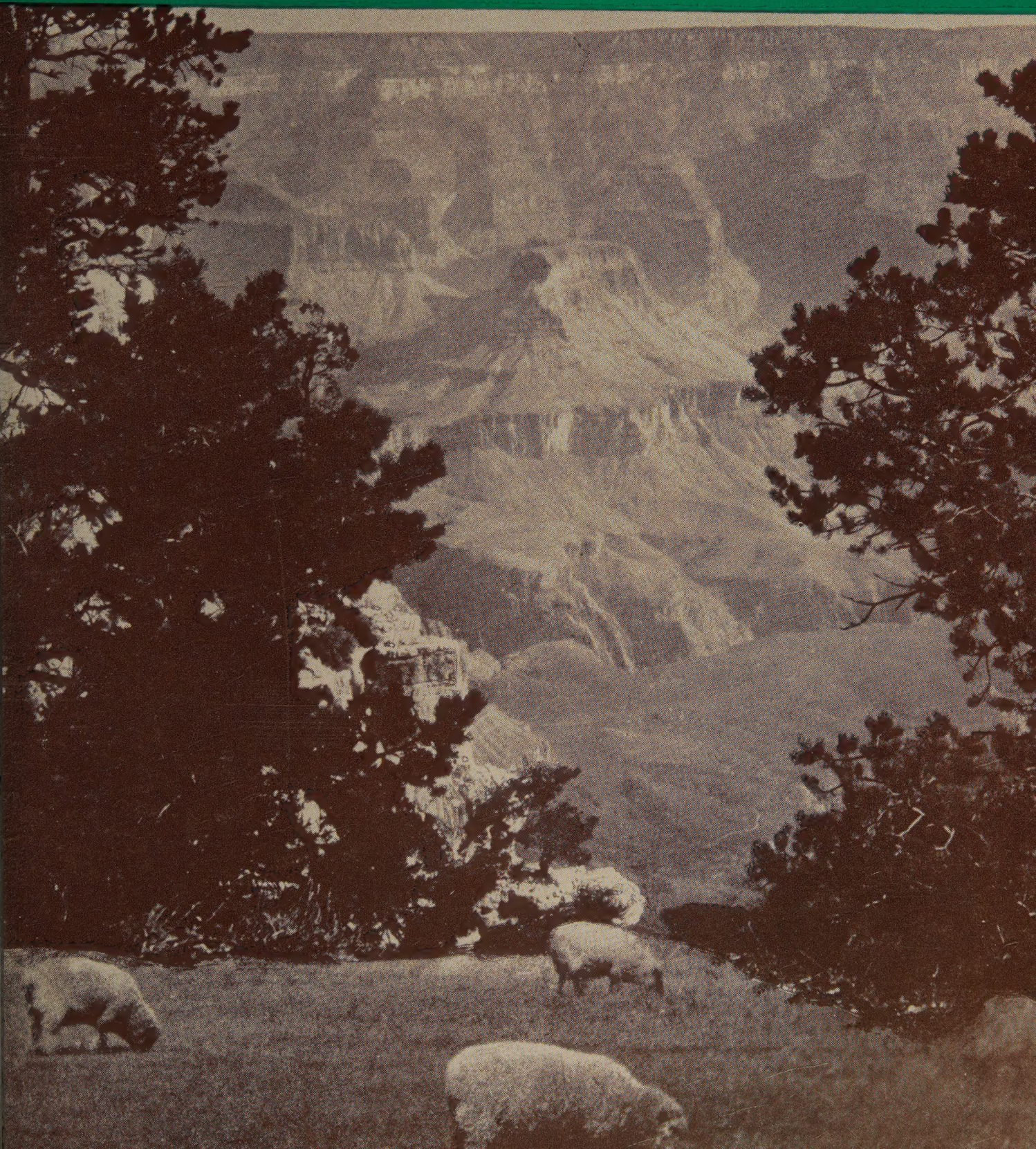
Shepherds

AUGUST, 1950



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SHEPHERDS

Vol. 4—No. 11 August, 1950

Geo. H. Jones, *Editor*
Henry Koestline, *Editorial Assistant*
D. E. Jackson, *Business Manager*

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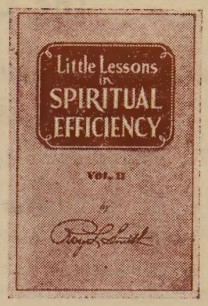

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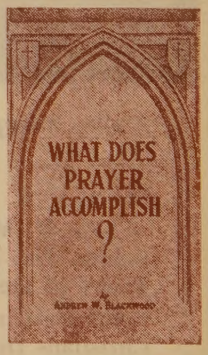

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THE UPPER ROOM

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We Can Save One-Half Million

Now is the time to prepare for National Non-Resident Transfer Week

By Dawson C. Bryan

IN the United States today there are over one and a half million Methodists who are living in one community and holding church membership in another. For most of them, their church membership is a tenuous and often meaningless relationship.

The most startling fact is that in 1941, there were only a million and today there has been an increase of over 50 per cent. What can The Methodist Church do to stop this and retain these lost people?

As a pastor, you can do something about it. Nobody else can do it. In October we will have a great week to reclaim the inactive and non-resident members of our Church. That seems a long time away. However, that could be the greatest day of saving the unrelated Methodists that our denomination has ever had.

It would be a simple matter to save at least one-half million of these people in one week's time, if each pastor made some *preparation for it this summer.* Suppose you called together your Committee on Membership and Evangelism, presented the matter to them, and then wrote a letter of notification to the minister in the new community.

Suppose each minister took this seriously and before September 1, had sent out a "letter of notification" concerning every non-resident member of his church to the pastor in the new community! The criss-cross of these thousands upon thousands of letters would notify the ministers in the new communities of the existence of a great number of Methodists in their localities. It would provide them prospects for transfer of membership in National Non-Resident Transfer Week, October 22-29, 1950.

In case you do not know the name of the pastor in the new community, simply send a letter of notification to the District Superintendent. He will see that some pastor in his district visits that family.

Your Reward

Of course if this is done, you will be greatly rewarded by receiving "letters of notification" from other ministers across the nation, telling you of people in your own community who ought to be members of your own church. A letter of notification from them to the people near you will encourage them to come into your church. You might also include the pamphlet in these letters of notification to your members elsewhere, entitled, "Be a Member Where You Are." They can be secured from TIDINGS, at $2.00 per 100.

The District Superintendent

As District Superintendent, you can greatly help this movement of saving unattached Methodists by encouraging your pastors to send letters of notification during this summer and early fall. There are multiplied thousands of Methodists drifting in our various communities whom we could save and who would strengthen their own spiritual life and the life of the Church if they are brought into a vital active relationship.

America is on wheels. The population is shifting rapidly in rural communities as well as the cities. If we are to meet this need, we must have a modern strategy of going after the "lost sheep of the house of Methodism" until we have found all the lost and the strayed.

Let us launch a great crusade to reclaim the non-resident members of our Methodist Church. It will deepen their spiritual life, save many from secularism and sin, and strengthen our churches and the cause of Christ and the world. Think what a redeemed half million or more of these saved Methodists would mean in the life of American Methodism! Let us stem the tide and reclaim our lost.

It would be a simple undertaking if each pastor would send these letters of notification immediately. Here is a great movement in the hands of the pastor, Committee on Membership and Evangelism, and District Superintendent. Let us act now in preparation for the great National Non-Resident Transfer Week.

The class in evangelism taught by Dawson C. Bryan, author of this article, at Emory University, Atlanta, Ga., May 2-5. The class sessions were held in the Candler School of Theology.

An Old Fashioned Revival

By H. L. McBride, Pastor, Wingate, Indiana

WINGATE charge consists of three churches, Wingate, Waynestown, and Elmdale, situated in a triangle 4 and 6 miles apart. Very soon after our revival in July we began to prepare for this meeting. A cooperative meeting was proposed to the three churches and unamimous agreement obtained. The evangelism committee had been given power to act, with cooperation of the pastor. The advantage of doing this together and getting the work quickly done was pointed out. November 20 to December 11 was chosen as the date and it proved to be an excellent choice. Guy Tremaine, a retired minister living within the bounds of the charge, was selected as music evangelist. This was a very fortunate choice. Various committees, such as prayer, publicity, visitation, invitation, usher, etc., were appointed with a representative from each church. Great emphasis was placed on prayer long before the meeting began.

To increase interest and attendance every night there was a special night for some group: church officials, Sunday school, young adults, youth, family, other churches, organizations, school, and businessmen. One night each week and Sunday night were set aside for young people, who come at 5:30 o'clock for games, supper, and a meeting before church.

The people were hungry for the Gospel and they got it plain and unadorned. Nobody was abused. The conditions of discipleship were made clear. Every sermon was preached for a verdict. The invitation was given every night. The way to God was the way of the cross. This was held before the people by an electric cross, which was the only light when the invitation was given. This also made it easier for self-conscious men to come.

The invitation was always put on the basis of need. Christians have needs as well as sinners. They felt free to come and did come. Their coming helped others. One of them was a man well past middle age who came alone and knelt at the altar with beads of sweat standing out all over his face and neck, indicating the battle he had had with himself. Some of them came and reported before church that they were coming to the altar that night.

Children eight and nine years old had a need as well as older people. One of the men one night after church came up with his eight-year-old daughter sobbing her heart out and said she had wanted to come but he and her mother felt she was too young and had held her back. We told him to let her come, that it would not hurt her any and would make her feel better. The next night she was one of the first to come. She was lifted over to the inside of the altar where it was not so high and invited to pray. She did, with a clear voice that could be heard all over the house and she prayed for just about everybody. Two boys her age were by her and also prayed. We are convinced this meant much to the success of the meeting. The children lead them.

A number of laymen did some very fine personal work. On the third Sunday morning they got together and planned to see certain people that afternoon. Some worked all afternoon. That night it seemed that about everybody had a need. A few came from the audience at once. Then with a little urging upon the young people in the choir two came, then all but 4 or 5 came. Two children could not get to the altar and a service was held a half hour after church was out to help them. Everybody seemed reluctant to go home.

The more immediate results of the revival were 43 decisions and reconsecrations. Nearly all of them have since come into the church. All three churches benefited, but strange to say, the smallest church, numerically, received the largest number.

The guidance folder, "What Do I do Now?" was given by the visitors to each new person making a commitment.

Earnest discussions of spiritual wants and prospective church membership, and scenes of prayer with the families and visitors kneeling together were reported to the pastor.

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THE DISTRICT SECRETARY OF EVANGELISM

Holds the Key to a Great Revival--

By Leslie J. Ross, Scottsdale, Arizona, District Secretary of Evangelism

THE District Secretary of Evangelism holds the key to a great revival and spiritual awakening in The Methodist Church. It is his task to remind and keep reminding the ministers and the churches that their one aim is to "present the claims of Christ and His Kingdom to every man or woman, boy or girl, in the community who is not now living for Him and His cause." [1]

The District Secretary begins his work by contact with the ministers in his district. The most difficult task is to "convert" the pastors to the idea that each one is a real evangelist and should have as the greatest joy in his life the telling of the story of Jesus. Visitation evangelism has revealed that many of our ministers have found it no easier than our laymen to walk into a home and say, "I am here to present Christ." The ministry has prided itself in the presentation of Christ from the pulpit, but has been failing in a most serious way when it comes to speaking to the "Woman at the well," to Zaccheus and Nicodemus. One of the joys of the District Secretary is to hear from the lips of a minister of several years experience that he has found a new desire to do the work of an evangelist. A minister of nation-wide reputation and pastor of one of Methodism's greatest churches took the time several years ago to attend a school of evangelism and went with a group assigned to a small church for a visitation assignment. As that school closed he made his testimony that he did not realize what he had been missing in his work for a number of years.

The District Secretary must know his brother ministers and the churches in his district. He can look upon those that are traditionally evangelistic and search for their merits. He should search out those that have been evangelistically impotent. A careful study of the Conference Journal over a 10-year period will reveal amazing information. It was startling to look into the records of the Arizona District and discover that in the last 10 years there have been from 10 to 19 churches a year that did not win one on confession of faith or bring a young person into the church from preparatory membership. A further check in that same period revealed that not one district in the Southern California-Arizona Conference could report accession by confession of faith in every church in any given year.

It is most helpful if a District Secretary can personally visit the churches of his district. Most visits to churches can be made on special occasions over a period of time. Many districts such as Arizona present geographical difficulties, but in four years, by attending district and sub-district functions, traveling with mission teams, and by using vacation time, I have visited all but four of the 61 churches. This is a great help to understanding the problems that present themselves in the evangelistic program. A minister having few converts, may have factors that stand in the way from the standpoint of a building itself. Of course it should not be so—but poorly-planned and poorly-kept churches do find it difficult to foster growth of the spirit.

Setting Goals for the Year

Knowing the ministers and knowing the churches the District Secretary has a practical guide in setting the goals for the year. Evangelism as an over-all program in a district probably fails most from the lack of an over-all objective. Everyone assumes that it just takes care of itself. It should be that way, but until it is second nature to the ministers and their churches, someone must lift the goals. The goals should be set at a mark that is tied to perfection, yet which holds a real possibility of achievement. The goal should be made permanent until that achievement is made, then the sights should be raised and the vision expanded.

The first set of goals should involve the general requirements of the church. Our *Discipline* calls for a Committee on Membership and Evangelism. Paragraph 147 lists this as the "Number One Committee." The *Discipline* is specific about the duties: "The Membership and Evangelism Committee, which shall assist the pastor . . . with especial attention to renewing interest of the indifferent members and enlisting new members. It shall also promote the program of evangelism as outlined by the General Board of Evangelism in cooperation with the District Committee on Evangelism." [2]

The first goal should be to urge every pastor to "activate" this committee, challenge it with the job to be done, and provide it with the proper material—including subscriptions for SHEPHERDS.

The second general goal is also set. The *Discipline* calls for cooperation with the General Board program. Every district should be lifting the challenge of winning one on confession or vows for every fourteen members this year, and next year, and one for every twelve the fourth year of the quadrennium.

Then there should be the goals that help point up the work in each particular district. These will vary according to the need. Sometimes a minimum goal may be in order. For four years there

[1] Andrew W. Blackwood, *Pastoral Leadership*, Abingdon-Cokesbury Press, 1949, page 153.

[2] The *Discipline* of The Methodist Church, 1948, Par. 147, page 49.

has been this goal in the Arizona District—"One in every church by Confession of Faith." The first challenge as the goal was lifted before the ministers again this year was—"One on Confession by Rally Day." About 50 per cent of the churches responded. The next step was—"Get that One on Confession by Christmas." The challenge will be renewed for Easter and as a last resort, the push will be continued all the way to Pentecost. Every church should be led to make some special evangelistic emphasis during the Conference year.

District Committee on Evangelism

With the knowledge of the ministers, of the churches, and with a set of goals, comes the actual functioning of the District Secretary of Evangelism. The first step should be to organize a District Committee on Evangelism if at all possible. The various members of the Conference Board plus the District Spiritual Life Secretary of the Woman's Society, the District Chairman of Worship and Evangelism of the MYF, and several evangelistically-minded laymen make a splendid group. Not many districts have a good functioning committee, but the work will flourish and responsibility be broadened wherever the committee functions.

Training of evangelistic leaders, both within the ministry and among the laymen, is a primary task of the District Secretary. The prevalent pattern of the School of Evangelism is the best resource at this time. The program should be two-fold: to give the younger men some needed practical experience and to inspire the older men to greater achievement. Usually a school does double duty—it gives the training and the inspiration and at the same time gives one or more churches a real boost. In growing districts the schools could well center in the new fields as new churches come into being. Programs such as this should always include instruction in personal evangelism and visitation methods, regular laboratory work with opportunities to actually do the job, and periods of genuine Christian fellowship in prayer and meditation. The 1947 Arizona District School of Evangelism still holds a place in the memory of the men who came, primarily because of hour-long periods for prayer and meditation each morning led by Eugene Golay, Secretary of Evangelism of the Nebraska Conference.

The second basic function of the District Secretary is to assist the churches in setting up and planning their evangelistic programs. This can be done at district and sub-district meetings and through personal correspondence. Edwin Reeves, Conference Secretary in Southern California-Arizona, recently provided the districts with cards with which the ministers could indicate what help they should like to have during the year, and also which the ministers could volunteer to help others. The District Secretary should go, wherever he can, for an evening or perhaps a Sunday afternoon planning or instruction session.

Special attention should be given to those churches that were not able to report new converts the previous year. A study of these churches should be made after the Annual Conference, and special help offered to them at once.

SIX VICTORIOUS MONTHS

of

Seeking and Saving

for

Christ and His Church

Oct. 1950 through March 1951

IN THE ADVANCE

FOR CHRIST AND HIS CHURCH

Third Basic Function

The third basic function of the District Secretary is to cooperate with the District Superintendent and the district cabinet in the opening of new churches. A number of districts now have a minister at large, an extra man whose specific job is to organize new churches and hold them together until the new minister comes along. Arizona is such a district. As a new church was opening in Northwest Phoenix in the fall of 1948, assistance was given in the survey of that community. Plans calling for another church in the Northeast part of the same city in the spring of 1950 will call for a survey, to be followed with a School of Evangelism right on the spot to help get the church going.

The fourth basic function of the District Secretary is to provide the district with working materials. The Arizona District has the filmstrip, "Bringing Christ to the Home," and the new Turn Over Charts. These are available to all churches. For 1948-49, supplies of survey cards, prospect cards, and decision cards were purchased with district funds and distributed without cost to the churches.

The District Secretary takes these four basic functions and uses every opportunity to present them to the district. There should be a presentation of evangelism at all district and sub-district meetings: the Woman's Society meetings, youth institutes, educational, and laymen's meetings. All should feel the presence of the evangelistic spirit. A mimeographed bulletin lifting up the goals and emphasizing the district objectives should be sent from time to time. A personal word of encouragement can often help a fellow minister in a difficult situation.

A Personal Word

A personal word should be said now to the men who would be District Secretaries. This is a long-range job. The District Secretary should assume he is going to spend several years in his position. The job is not one that can be picked up overnight and come to a successful climax in a given Conference year.

A District Secretary must try to do the best possible job he can in his own church. He must remember that Jesus did not say, "You go and do it." He said, "Come, follow me." The District Secretary cannot ask other men to do what he does not try to the best of his ability to do in his own church.

He will help himself if at least once a year he can actually go into a church on his district as the evangelistic leader—either as a preaching evangelist or a visitation evangelist.

Joseph R. Sizoo sees no hope for organized religion until it is "led by men who know where and what the goal posts are . . . men who are God-conscious and Christ-filled, men with imagination and courage, willing to blaze new trails and take the blows. . . ." [3] We have certainly organized religion in The Methodist Church. Within that church now as it seeks the ever-living spirit of the risen Christ stand the District Secretaries of Evangelism. At their one hand stand 24,113 Methodist preachers with 40,397 preaching places. On the other hand stand 8,651,062 Methodists. Every one is a potential evangelist for Jesus Christ. To them the District Secretary must patiently tell and retell the wonderful story of Jesus until one by one their supreme desire, too, is to tell the story to others.

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[3] Joseph R. Sizoo, *Preaching Unashamed*, Abingdon-Cokesbury Press, 1949, pages 20-21.

One-Day Revivals

Based on the Grace of God

By

Don Cooke, Pastor

Calvary Church, Lake Worth, Florida

THE IDEA for one-day revivals came to Walt Holcomb in his pastorate in famous old Wesley Memorial Church, Atlanta, Georgia.

He had three of the outstanding evangelists in the country to conduct revivals for him. When the question came up of another evangelistic series, the evangelism committee asked the pastor to hold the meeting, reminding him that he had been a general evangelist and had held meetings throughout the United States, Europe, the Orient and South America. The pastor suggested that they have a one-day revival instead of a ten-day revival. Then he began to search the Bible to see if there was any authority for such an innovation, and found that practically every great awakening recorded in the Bible took place in the course of a day. Then he became interested in what kind of a message was delivered on those occasions and found that directly or indirectly, they had been based on the Grace of God. This surprised him as he had never heard a sermon directly on God's grace or attempted to preach one himself, so he gave the name of the new Mission, "A One-Day Revival Based on the Grace of God."

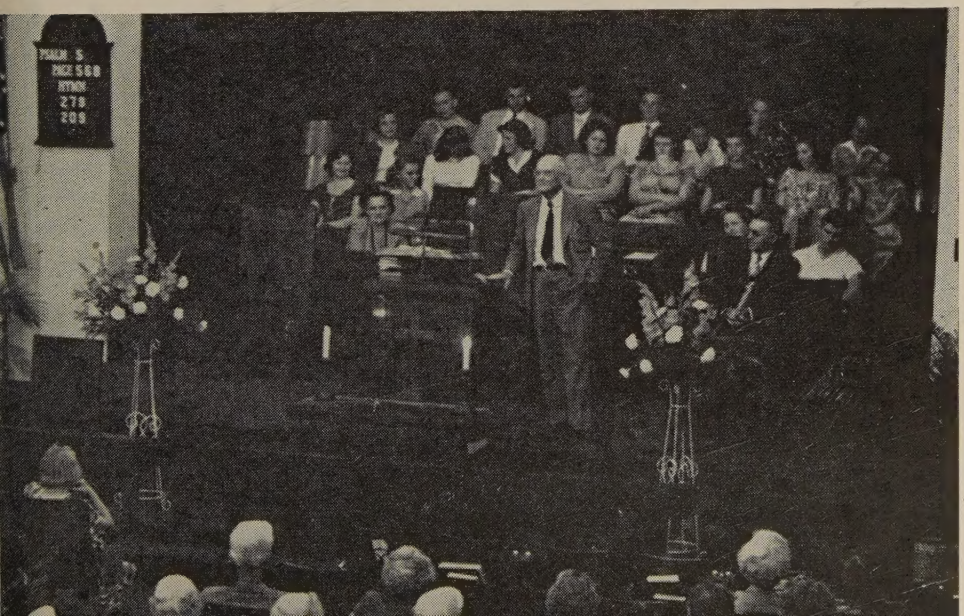
Such fine results followed from the first one that the second One-Day Revival was held the following Sunday. This was not a continuation of the first but was entirely separate and distinct. The results were so satisfying that these one-day missions continued Sunday after Sunday for 10 consecutive Sabbaths in which he preached 20 separate sermons on the Grace of God. Becoming intensely interested in this idea he went through the Bible and collected every verse of Scripture that had the word Grace in it. They read so much like a continued story that he had it printed in a booklet entitled "The Gospel of Grace." These booklets are used for responsive reading at the services both morning and night.

After these missions, he began to get invitations from other ministers wanting him for a one-day revival. He is now devoting all of his time to these one-day missions. In order to save travel and expense he arranges these dates in a chair circuit that usually runs for a month or six weeks. Recently, he arranged a circuit from Washington to Boston and held campaigns in the leading churches within that territory.

For a year or more I had heard of his one-day campaigns of evangelism and had felt that such a mission would be acceptable and suitable for our Calvary Methodist Church here in Lake Worth, Florida. I brought the matter before the evangelism committee and they unanimously agreed that the invitation should go forth to the founder and leader of this one-day movement. The week-end awakening was announced for the last Sunday in the high tourist season. In response to announcements from the pulpit, two or three stories in the Lake Worth and Palm Beach papers, and the placing of window cards around the church, a capacity congregation greeted the pastor and the evangelist at the eleven o'clock hour. Not only was the main auditorium filled but the chapel and dining room were opened to take care of the overflow crowd. In the evening the main auditorium was again filled and the services were built around the general idea of the Grace of God. Both the Scripture lessons and all the songs were about the wonderful, matchless Grace of God.

As a result there were many reconsecrations, some reclamations and decisions on the part of the inactive and the unsaved. Dr. Holcomb's plan included a Sunday afternoon visitation campaign of evangelism—when results are greatly increased—but owing to other special meetings planned ahead it was impossible to carry out this phase of the one-day mission which would have increased the number of decisions and additions to the church. Dr. Holcomb's one-day revival on the Grace of God strengthens the faith of Christians, stirs the consciences of the backsliders, and wins the hearts of the sinners.

One of the most satisfying features of these one-day affairs is that there is no financial obligation beyond a free-will plate offering at the close of the service at the doors of the church as the people go out. This in no way interferes with the regular collections of the church and is responded to very gladly and graciously by those who feel impressed to make an offering in this way



Evangelist Walt Holcomb speaks to the congregation of Calvary Church, Lake Worth, Fla., in a one-day revival.

toward the expenses of the evangelist. Checking up on our financial returns from Sunday to Sunday we find that our basket offerings were larger than the immediate previous Sundays, which is accounted for by the increased attendance and interest. I do not know of any other plan of mass and visitation evangelism that is so inexpensive to a congregation and it seems to me that a small church could have such a campaign as well as a large one, as the free-will gifts as they leave the church are all that is asked of people present.

Dr. Holcomb began his Florida circuit at First Church, Apalachicola, and followed it with missions at Live Oak, Lake Placid, St. Petersburg, Tampa, and Lake Worth. His permanent address is Atlanta, Georgia, but while filling Florida dates he made Sebring his quarters.

Other pastors are following this plan and setting aside several consecutive Sundays for Sunday Revivals, doing their own preaching.

(Dr. Holcomb, who is son-in-law of the eminent Southern evangelist, Sam Jones, is also the author of a biography of Sam Jones. This book is written in an easy, readable style and gives an intimate, firsthand account of the successful campaigns held by Sam Jones in the largest cities of the nation. The first edition is sold out and a new, enlarged edition is now available from The Methodist Publishing House for $2.00. If you prefer an autographed copy, order direct from the author, 80 Park Lane, N.E., Atlanta, Georgia, and Dr. Holcomb will autograph your copy and mail it postpaid.)

EVERY SATURDAY NIGHT

Last September revival services were conducted at the First Methodist Church, Dodge City, Kansas, with Dr. Carradine Hooton doing the preaching.

In late April of this year, the pastor, Arlon O. Ebright, testified the following: "Since that time we have missed no Sunday receiving people into the church. In fact, we have received 176 since October. **Every Saturday night, after the work for the week has been done, I go to the altar of the church and remain there until I get the assurance that something will happen in my church the next morning. And something does happen!"**

Alexandria (Va.) District Receives 1,454 New Members

By J. William Hough, Pastor
Walker Chapel, Arlington, Virginia

A TOTAL of 1,454 persons were received by the churches of the 44 charges of the Alexandria District of the Virginia Conference as a result of one week of Visitation Evangelism in March.

Six hundred and seventy-four came on Profession of Faith and 780 by transfer.

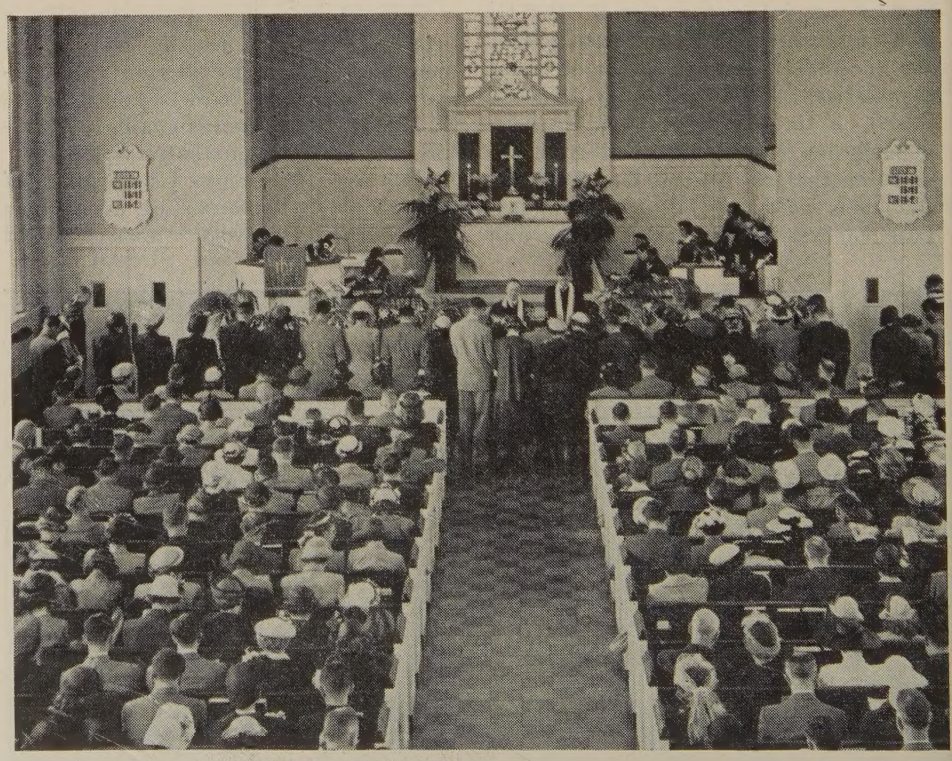
This, the first district-wide Visitation Evangelism effort of the Alexandria District, was directed by Dan R. Overall, pastor of the Hayes Avenue Methodist Church in Jackson, Tennessee. The local leaders were J. Callaway Robertson, District Superintendent, and Harry W. Backhus, III, District Director of Evangelism.

Mr. Backhus' church, Arlington Methodist, led in members received with a total of 143 additions. Calvary Methodist also in Arlington, with H. Wark Curry, pastor, was second with 124 additions and Washington Street Methodist in Alexandria, with Fred R. Chenault, pastor, was third with 106 additions.

A district-wide kick-off meeting, held at Washington Street Methodist Church opened the campaign. A crowded church heard Dan R. Overall present the principles of Visitation Evangelism.

During the week, March 12-17, the ministers of the district met each morning and in most churches a supper conference for instruction and inspiration was held each evening.

Preliminary planning for the effort was guided by A. E. Acey, Virginia Conference Director of Evangelism. The Evangelism Committee on the District was composed of the following ministers: George G. Oliver, John L. Kibler, John Teter, A. G. Lynch, W. J. Groah; and the following laymen: J. H. Rixse, Clay Wood, and W. W. Keller.



As a result of five nights of lay visitation, 143 persons were received into this church at Arlington, Virginia. The pastor, Harry Wardell Backhus, III, received 232 members in the first six months of this Conference year.

Teaching FOR CHRISTIAN LIVING Is Evangelism

By Clarice Bowman
General Board of Education

WISE evangelism is teaching. And good teaching is evangelistic. Some use the word "evangelism" to describe dramatic "about-face" changes, and the word "education" to describe the steady, less dramatic accumulation of small changes. The final direction of both is the same, the goal the same: to lead persons into closer fellowship with God, and commitment to His will. The sudden changes may be more emotionally moving, more startling, more *evident.*

But not less significant for one's life are those other changes coming through *teaching* influences which help him build dependably Christian habit-patterns. Back of the about-face, or conversion may have been a succession of teaching influences, culminating suddenly in a sharp decision. And following such decisions, the new convert needs the "sincere milk of the word" gradually until he is ready for the meat. Follow-up after church visitation campaigns may spell the difference between a "flash in the pan" and a spiritually growing congregation.

Often the importance of simple, steady, week-by-week efforts at teaching is minimized. The other is more exciting. But the results of good Christian teaching—of all ages of persons in the church—are cumulative. The two words "evangelism" and "teaching" have been wrongly set over against each other, when both need each other and both ultimately strive in the same direction. Also, the enthusiasts for evangelism have wrongly criticized teaching as not having to do with emotion. Emotion has a part to play in all learning, and not alone in "evangelistic" meetings. A young person who has glimpsed in his Sunday school class a finer ideal, feels sorrow for his own shortcomings. Or, through a worship service on God's handiwork, he may thrill with a new sense of gratitude. Emotion is needed to back up his newly-formed purpose to follow the Christian way—whether his initial mode of getting into that Way was sudden or gradual.

The old evangelism probably dwelt too much upon the emotional manifestations of the one step of getting onto that Way; and all too little upon the individual's hourly job of everyday living. Probably the old educational methods dwelt too much upon the techniques; and too little upon the goals—the Christ to whom the young lives were being led.

Neither teaching nor evangelism should overstress feeling-tones. Physiology and psychology reveal that individuals react differently in their emotions. One may experience sudden waves of feeling in connection with a step he is taking. Another may take a similar step, and God's grace may be as active in the process, but he "doesn't feel much." Why? Because he reacts differently from the other fellow. He should not judge the vitality of his religious experience merely by the amount of "glow" he may feel at any particular time; but rather by the continuity of his God-consciousness and the sureness of his personal commitment.

Emotion that drains itself off in showy, exhibitionist forms may be made an end in itself. To use it thus can hardly be called Christian. When harnessed to a continuing commitment, emotion may become a driving power, enabling the individual to meet temptations with triumph.

Thus, the roots of the "evangelistic method" and the "educational method" are the same: the individual consciously needing and seeking help; teachers and counselors (including preachers, evangelists) putting into their hands the resources of the Christian religion; the grace of God active in the process; and then such *changes* in the individual as are needed in order to square his life with the Truth thus revealed, and to bring him into communion with God and loving service to others in his name.

As God seeks His youth, and His youth seek Him, the teacher's function is to put the hand of youth into the hand of God. That is true for leaders of any age-group. Therefore, all the methods used by the teacher should stem not only from his understanding of that age-group's interests, but from his insights as to the nature of God, and ways God makes Himself known in human personality. Not only methodology but theology is involved.

Just as the Creator respects the personalities of His created and woos them with love, never forcing a response against a person's will—so the good teacher respects the personality of each of those in his care. How consistently Jesus revealed this basic quality in all His teaching.

What does it mean, then, to lead persons as a teacher, parent, preacher, or "evangelist"?

1. To help them see more clearly changes that need to be made in their lives; become more sharply aware of problems; and feel (to use an old but intensely meaningful phrase) "convicted of sin" about areas in their lives or in the world about them that are not in harmony with the teachings of Jesus as they understand them.

2. To help persons seek actively to know and to follow God's will for their lives. In the words of a fourteen-year-old: "to make God's will our wish."

3. To help persons find and use such resources as will be helpful to them in this process: the Bible, the record of Christian leaders past and present; worship helps; and the fellowship of the church.

4. To help persons "come through" (again, to use an old but meaningful phrase) to a new level, and to continue to grow and adventure in fellowship with God and in service to others all their lives.

5. To help persons "follow through" each step in more unselfish living and serving in the Master's name and spirit; to help them learn to evaluate situations in their immediate environs and in the larger world that need to be improved, if the "kingdom of love" is to be realized on earth; and to help them commit their energies, imaginations, time, money, and wills to the building of a brotherhood of the peoples of the earth, and saving health among the nations.

Indiana Welcomes 19,927 New Members

Approximately one-half on confession of faith

By Wesley Brashares
Public Relations Director, Indiana Area

THE Indiana Area welcomed 19,927 new members into the fellowship of Hoosier Methodist churches as a result of the Lenten Advance in Evangelism.

Approximately half of the new members joined by Confession of Faith.

The recently completed Evangelistic Advance recruited 20,000 Indiana Methodist laymen as members of the Bishop's Team to "Each One Reach One for Christ and His Church."

The Indianapolis District, under the leadership of Dr. Sumner L. Martin, led the 17 districts of the Indiana Area with an increase of nine per cent in membership. The Vincennes District, under the leadership of Dr. Samuel Robinson, showed the second greatest increase with an 8½ per cent gain during the Lenten period.

When ranked in order of numerical increase, the Indianapolis District led with an increase of 2,975 new members. The South Bend District was second with an increase of 1,685 members. The Vincennes District reported a 1,402 increase. An increase of 1,321 was reported by the Lafayette District. The Crawfordsville District welcomed 1,236 new members into the fellowship of the Church.

One pastor in the New Albany District took a layman and won 45 new members for Christ and His Church in 55 interviews.

At Waldron, 60 church members prayed while members of the Bishop's Team won 62 new members for Christ and His Church. The total church members was increased by 13 per cent. (See "God at Work" for more stories.)

The ages of the new members varied from 12-year-old children to a 70-year-old man who joined the Taswell English circuit as a preparatory member.

In preparation for the Lenten Advance, 135 pastors studied evangelistic techniques at the Evangelism Training School in Indianapolis, Feb. 12-16. This training school was led by Dawson C. Bryan and Harry Denman. The conference was attended by evangelistic leaders from each of the 17 districts of the Indiana Area.

The state-wide Lenten Evangelistic program opened with a consecration address by Bishop Raines over a network of seven Indiana radio stations.

As the Lenten Advance closed many Methodist churches found they had so many prospects who had not been called upon, that they set up a year-around visitation program.

Top, Bishop Richard C. Raines (second from right) looks over the Bishop's Team Cards with other leaders of the Indiana Area Evangelistic Advance.

Bottom, Indiana Methodists show that their Christianity goes deep as they give a new car to be used by Methodist Bishop J. W. E. Sommer of Germany. The automobile was given by the laymen of First Methodist Church, South Bend. Bishop Raines, second from left, in behalf of the German bishop accepts the car keys from Robert Fitch, right, president of the board of trustees. The pastor, left, is William Clark.

An Unusual Layman

A member of the Bishop's Team in the Rushville District was to address the P.T.A. at the grade school during the Week of Visitation. However, he felt the importance so deeply of visitation that he refused to give up the evening of calling for Christ and His Church. He borrowed a tape recorder and recorded the address. The recorded speech went to the P.T.A. meeting. The layman went calling for Christ!

The Leading Charges

CHARGE	DISTRICT	PASTOR	PERCENTAGE
London	Indianapolis	George Dinwiddie	104%
Greensboro	Richmond	Mrs. Maurine Fisher	90%
Rose Chapel	Vincennes	Clarence E. Homberger	86%
Morton-Memorial	New Albany	J. C. Forshee	29%
Flint-Helmer	Fort Wayne	C H. Jennings	27%
Willow Creek	Warsaw	D. L. LaSuer	27%
DePauw Memorial	New Albany	William Askren	24%
English Circuit	New Albany	Samuel Willis	23%
Salem	New Albany	R. W. Gingery	23%
Speedway	Greencastle	W. E. Brashares	21%
Napoleon-Ripley Par.	Columbus	J. E. McCord	21%
Mentone	Warsaw	David P. Gosser	20%
Vallonia	Columbus	R E. Noah	19%
Embury	New Albany	E. G. Arnold	18%
Wesley-Ohio Falls	New Albany	E. C. Montgomery	18%
Cambridge City	Richmond	Byron Stroh	17%
Webster	Richmond	C. Earl Abel	17%
Marengo	New Albany	E. L. Wright	17%

Record of Each District

DISTRICT	DISTRICT SUPERINTENDENT	NUMERICAL INCREASE	PERCENTAGE INCREASE
Wabash	Samuel Yoder	849	5%
Kokomo	John W. Borders	1023	6%
Muncie	Jesse W. Fox	869	4%
Richmond	E. J. Wickersham	1052	6%
Warsaw	Brooks Shake	980	6%
Fort Wayne	Wesley Pugh	1199	6%
Bloomington	W. C. Patrick	900	6%
Columbus	N. G. Talbott	690	4%
Evansville	Clarence A. Shake	861	5%
Indianapolis	Sumner L. Martin	2975	9%
New Albany	E. Arnold Clegg	992	6%
Rushville	Robert Badger	818	5%
Vincennes	Samuel W. Robinson	1402	8½%
Crawfordsville	Elmer Jones	1236	6%
South Bend	P. B. Smith	1685	5%
Lafayette	E. E. Franklin	1321	6%
Greencastle	Buel E. Horn	1049	5%

God at Work!

Four Generations Before the Altar

A BABY was born into a home. The baby's mother wished to join the church and have the baby baptized. The baby's great grandfather wanted to join too. But the baby's grandfather was not sure he would join in spite of the urgings of members of the Bishop's Team.

When Membership Sunday arrived, the grandfather was still undecided. One of the Bishop's Team members quietly requested a few of his friends to pray. When the altar call was given, the young parents brought the baby forward. The great grandfather came also. The baby's grandfather hesitated, and then he too came forward with his wife and sister. Four generations of a family stood before God at the altar asking His blessings. The magnetism of God attracts all ages of men to Him.

—God at Work!—

Two Bishop's Team members from the Noble Street Methodist Church, Anderson, started calling with the words of the Turn Over Chart ringing in their ears: "Don't argue. He who argues loses his case."

Their first call was at the home of an elderly couple. The woman was a member of a church in another city. The man had no church affiliation. When the callers entered the home they recognized the man as one who made sport of others by asking difficult questions and then evading the issue.

The wise workers would not be led astray. They simply stated, "We did not come to argue, but to see if you are willing to accept Christ as your Saviour and start a new life."

The man faced his spiritual need and before the evening was over signed a commitment card to dedicate his life to the way of Christ.

—God at Work!—

Visitors from the Madison Street Church, Muncie, called in the home of a young couple who have two young children. The young man of the home insisted that he was too busy to give the Church any of his time. If there was going to be church-going from his home his wife and children would have to do it.

Later another team called at this same home. They, too, were greeted with indifference at first. But early in the visit one of the visitors suggested that every child is entitled to a Christian home with parents who are committed to Jesus and His way of life. The young father began to realize his responsibility for the spiritual nurture of his children. Finally he and his wife signed commitment cards and asked for the privilege of presenting their children at the altar of the church for baptism.

Before a week had passed, the father asked for an opportunity to serve in some phase of the work of his church. He is one of Indiana Methodism's most enthusiastic additions found during the recent Visitation Evangelism program!

—God at Work!—

A high school girl was teamed with an older lady for visitation evangelism. By mistake this team was given the card of one of the most difficult prospects in the community. Many others had failed to win the man for Christ on previous calls. However, the team went with the assurance that a large number of people were at church praying for their success. They won the man and his entire household for Christ.

District Reception for New Members

Fifteen hundred people packed the high school gymnasium at New Castle as the Richmond District played host to new members received during the Lenten Advance in Evangelism. Five hundred people were turned away.

A unique feature of the reception was an electrical map of the district. As the report of each church was given the light symbolizing that church went on. Finally when all reports had been given, the glowing map symbolizing effectively the light of the Christian spirit at work in the Richmond District. The keynote address was given by Bishop Raines who spoke to the new members on the theme, "New Member —What Now?"

The district reception was planned by E. J. Wickersham, superintendent of the Richmond District, and Albert Clarke, District Secretary of Evangelism.

Visiting the Sick---
Some "Do's and Don'ts"

By Laurence P. Green, Pastor
Merrilville, Indiana

CALLING upon the sick is most effective when one calls from a sense of privilege—rather than from duty alone. It seems that when calls are made from a sense of privilege, they aid us in developing a higher degree of common sense, tact, and sympathy which gradually improves the quality of our ministry to both the sick and the well. At the same time it enriches our own spiritual experiences.

Permit me to summarize the most pertinent findings of a nationally-known Congregational minister, a Methodist bishop of the past generation and a medical doctor, who, with a Methodist hospital chaplain, has written a contemporary book on this subject. It interested me to find that wise pastors of a past generation discovered and did exactly the same things that our modern psychoanalytic experts are recommending today. Of course, Jesus "set the pace" centuries ago.

Washington Gladden, the Congregationalist leader, stressed two things: (1) Teach the congregation that it is their duty to both inform the pastor of known cases of illness and for themselves call the pastor just as they call the medical doctor, emphasizing the fact that the minister is glad to serve whether he is called or not. (2) The pastor has an equal responsibility with the doctors and members of the family in helping desperately ill to frankly and fearlessly face crises in their illness through faith. (Some medical men might raise an eyebrow at this point.)

Bishop William A. Quayle is the source for these quoted rules:

"1. Sermons are not so important in the preparation as is the ministry to the sick.
"2. Pay much heed to the sick.
"3. Call immediately as soon as notified that illness exists in a family.
"4. Call often.
"5. Do not stay long.
"6. Do not, as a rule, talk about their illness.
"7. Do not always talk about religion.
"8. Do not always pray.
"9. Take with you an atmosphere of health.
"10. Bring good, sunny weather.
"11. Sometimes read a little portion of God's Word, but never a hackneyed portion.
"12. Adroitly draw the conversation to holy things, but not with a funeral air.
"13. Never let the sick person think that it is a burden for you to call.
"14. When you pray, pray briefly and tenderly.
"15. Always study to drop a helpful word, the Christ word, and never be mechanical about it."

Finally, the Rev. Mr. Dicks and Dr. Cabot, in their excellent book, *The Art of Ministering to the Sick,* stress the importance and value of minister and doctor working together in speeding the patient's recovery.

The general disciplines which they feel are essential are these:

1. If appointments are made, and they are recommended, meet them punctually. This gives the patient something to look forward to, thus stimulating hope and relaxation.
2. For best results, cultivate attitudes of calmness and assurance.
3. Endeavor to convince the patient, especially the discouraged patient, that many people are concerned for his recovery.
4. The minister must be strictly honest in his sickroom remarks and must avoid assuming the role of diagnostician or evaluator of medical treatments being administered.
5. Listening, not gossiping or arguing, will give leads as to the best approaches in most cases.

Mr. Dicks insists that the greatest aid which we ministers can give is to lead the patient to a mental-spiritual position through faith so that he can freely say, "It is all right, whatever happens." The wise use of prayer serves to accomplish this end.

A Remarkable Revival

A remarkable revival has recently been held at the Pleasantville church on the Vallonia charge in the Columbus District, Indiana Conference. The pastor, C. W. Taylor, a student at Asbury Theological Seminary, did the preaching and the Holy Spirit did the work.

The church was remade, and 41 additional persons were brought into its membership, most of them by profession of faith. A great desire for a revival was felt by the pastor, by his consecrated wife, and by some of the men of his church. One of the trustees led in the singing, and the pastor preached as if he might never preach again. The pastor's wife led a group of children in choral singing, Bible drills, and flannelgraph stories. From 40 to 60 children attended this children's group. The young people were very much affected by the revival, as is evidenced by the fact that their Sunday school attendance increased from 43 to 79.

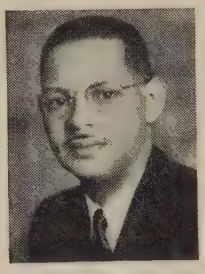
It was an unusual service which did not see someone at the altar, and on one occasion there were 28 persons at the altar in penitence and desire for a higher life. A man 65 years of age, with a grown family, felt that he should have accepted the Lord during the revival services, and because he did not, he made his confession of faith at the next meeting that was held in the church, although it was a business meeting.

Revivals are still held with gracious results. Let there be a felt desire, a pastor and people who are willing to pay the price, in prayer, heart-searching, and consecration.

St. James A.M.E. Church, Cleveland, Ohio, which was completely destroyed by fire recently. This church distributed 1,250 copies of each issue of *The Upper Room*.

Because the S.S. Superintendent Broke His Leg

This Church Uses 1,250 Copies of The Upper Room



Hubert N. Robinson, pastor

DESPITE the fact that the beautiful church was destroyed by fire on March 16, the St. James A.M.E. Church of Cleveland continues to distribute 1,250 copies of each issue of THE UPPER ROOM. The story of THE UPPER ROOM in this church is an interesting one.

Earnest B. Escoe has been superintendent of the Sunday school since 1935. It was on June 10, 1944, that he suffered a broken leg. He wanted to show his appreciation to those who had called to see him during his convalescence. So in September of 1944, he ordered 150 copies of THE UPPER ROOM and mailed them to his friends with the following message: "Dear Friend: I want you to know that I appreciate your thinking of me during my recent accident and shut-in period. I pray that you will start each day for the next three months with these short devotions. God will bless and strengthen you in so doing. Have faith in God. Study his word. Let's adventure with Christ into God's Kingdom. Sincerely, Earnest B. Escoe.

Because of the enthusiastic response of these friends and their praise of THE UPPER ROOM, Mr. Escoe induced the Sunday school board to underwrite the idea of passing out THE UPPER ROOM each quarter as a missionary project. So in December 1944, the Sunday school ordered 200 copies for the Jan.-Feb.-Mar. 1945 issue. From the beginning Mr. Escoe did not want to sell THE UPPER ROOM. He stood in the entrance of the church and passed them out telling the people to give if they wanted to in this new adventure. The response to the wonderful devotional was so great that the order was doubled for the next issue. "In 1946 and 1947 the order was increased by 100 with each issue until we had reached 1,100 copies. We then placed a standing order for 1,100 copies. But this was too much for the small committee to handle at the two entrances of our church. With the wholehearted cooperation of the minister the present plan of giving out THE UPPER ROOM was developed. On the last Sunday of the month before the new issue is to begin, they are passed out to everyone present at the morning services. Then the plates are passed for a free-will offering. Cards are also passed out for members to give the name of their relatives, friends or shut-ins. A copy of THE UPPER ROOM is mailed to each one."

Now about 160 copies of THE UPPER ROOM are mailed throughout the United States. Mr. Escoe gives out more than 100 copies where he works. They have never had to send back a single copy nor had a single copy left over and on several occasions extra copies have been ordered. In 1948 the standing order was increased to 1,250 copies.

In writing about his church, Mr. Escoe says: "We ask an interest in your prayers so that this fire may not interrupt this adventure with Christ through our ministry with THE UPPER ROOM."

St. James African Methodist Episcopal Church has suffered two fires since purchasing the white Plymouth Congregational Church in 1926. Its mortgage was reduced from $37,500 to $15,800 under the ministry of D. O. Walker but, two years later Jan. 1, 1938, the church was destroyed by fire. The church shown in the picture was rebuilt and completely paid for by Easter, 1944, under the pastorate of Joseph Gomez. Both of these men were elected bishops in 1948. The present pastor, Hubert N. Robinson, is a graduate of Hamma Divinity School of Wittenberg College and has done graduate work in religious education at the University of Pittsburgh. His former pastorates were in Columbus and Pittsburgh.

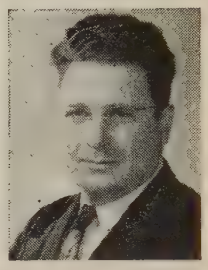
On March 16, 1950, a second fire completely destroyed this beautiful church that had cost more than $100,000 after the first fire. Plans are already under way for a finer and greater St. James. Services are now being held in a much smaller church (Seventh Day Adventist) and it will take several Sundays to distribute THE UPPER ROOM but only one Sunday will be needed to take up enough offering to pay for them.

St. James has a membership of about 900 families, operating under the budget system and through the following committees: Evangelism, Social Action, Board of Religious Education with a full-time director, Youth, Membership, Building, Finance, Membership, Relief and General Benevolence. It sponsors the nationally known St. James Literary Forum.

Hope FOR RURAL CHURCHES

The Story of the LaGrange County (Indiana) Larger Parish

By Donald H. Koontz
Director



THE LaGrange County Larger Parish was founded June 1st, 1949, in the North Indiana Conference of the Methodist Church by Dr. B. Brooks Shake, Superintendent of the Warsaw District, with the cooperation of the Conference Mission Board and the General Town and Country Commission. Two leaders were obtained. Donald H. Koontz, a graduate of Garrett Biblical Institute, was appointed Director and Pastor, Karl R. Harris, a graduate of Cornell University, as Co-Pastor and Agricultural Advisor.

The location of the Parish is LaGrange County, found in the extreme Northern part of the State of Indiana. The six cooperating churches, Valentine, Bethel, Mongo, East Springfield, Plato and Lakeview, are located around the county seat, LaGrange. The churches are so located that they are all in the natural Community Area of LaGrange. They are all served by the same telephone system and by the same mail service. LaGrange is the trading center. All of this goes to make up an ideal setting for a parish program.

Condition of the Churches When Parish Was Organized

There had been no stable leadership in the churches for at least twenty years. The records show that during the five years preceding the Parish organization, nine different ministers served part of the churches. One of the churches, Plato, had been closed for five years and the Lakeview church had no regularly appointed pastor. All of the churches were one-room structures, two of them in small villages and the other four in the open country.

With unstable leadership for a long period, the churches were in run-down condition. Only 120 members remained in the six churches. The members of the churches that were still open were discouraged. There was no on-going program. People of the surrounding neighborhoods would not join, because, quote "I do not want to join a dying organization." The remaining faithful members had their backs to the wall. They were on the defensive. This defensive attitude has proven to be one of the major problems as we have tried to introduce new methods. Pessimism was the popular attitude of the majority of the remaining leaders. Organization was lacking. An Official Board was not to be found. In fact the generation now in the church did not know what an Official Board is. The ministers had not been with the churches long enough to organize and start it to functioning. In the opinion of many it was the minister's job to make the decisions; others thought that decisions ought to be made by the one or two most prominent members. The minister was thought of as a hired man and an errand boy.

The Parish Organization

Official Boards were organized in all of the churches. A Parish Council was then formed consisting of three members representing each church: one member appointed by the Official Board, one by the W. S. C. S. and one by the Youth Fellowship. The charge lay leader and associate lay leader and the pastors are also members of the Parish Council. The Council studies the church and its relation to the community area to discover the needs therein, then plans ways to meet the needs that it discovers. Any need becomes the business of the Council. It also plans Parish meetings (usually seasonal) that all the churches can take part in.

The Response

The people of the community have responded to the Parish Program in a wonderful way, much better in some instances than the members of the churches themselves. During the first year the Parish has more than doubled in membership. One hundred twenty new members were taken into the churches and 35 inactive members were reclaimed making a total of 155 more active members reported to Conference this year than last. There has been a rebirth of interest in the Church and the Christ for which it stands.

Stewardship of material things has increased 86 per cent over the previous year.

Church property has been repaired, parsonages made livable.

The Evangelistic Program of the Parish

We have not separated the church program and said, "Now we are going to have evangelism, and later we are going to stress stewardship, etc." We have tried to coordinate the different emphases making them fit into the total effort, fitting each into its logical position. We believe evangelism to be the total process by which we lead people into a personal relationship with Christ and His Church.

ANNOUNCEMENT!

The Week of Evangelism at Lake Junaluska Assembly Grounds will be held this year, August 20-26.

THEME: "The Evangelistic Imperative"

SPEAKERS: Dr. Jesse M. Bader, Bishop Paul B. Kern, Dr. Clovis Chappell, and Dr. Dawson C. Bryan.

Dr. Bryan will speak on the methods of evangelism and lead a forum each morning.

Lake Junaluska, N. C., is located in the heart of the Smoky Mountains, "The Land of the Sky."

Pioneers at the Parish Pioneer Picnic held at LaGrange, Indiana, First Methodist Church. It was sponsored by the LaGrange County Larger Parish.

As you read the following we would like for you to remember that although we separate the different activities for the purpose of explanation, it is all a part of one united effort.

Our first step in evangelizing the parish was organization. The Official Boards were organized according to the new disciplinary action, into four commissions: Worship and Evangelism, Lay Activities, Education, and Community and World Service. This system spread the responsibility, putting it into the hands of more of the people.

Surveys were made. The results of the surveys were studied and the churches awakened to the possibilities and needs within their church and its community. This proved to be most stimulating. It gave the people a reason to work.

Public relations was stressed. News stories in the county paper covered all activities throughout the year. A Parish paper was issued once each month, carrying stories of all past and coming events. The ministers gladly accepted invitations to attend and speak at community meetings such as the Farm Bureau, 4-H, Rural Youth, Economic Club, P. T. A., Service Clubs, and neighboring church meetings, thereby building good will for the Parish program.

The Parish program has included a very extensive calling schedule. We have tried to call on everyone in the community, trying not to call on any one family more than the others. This has caused some trouble for us from those that consider themselves "God's Pets," those who think they should be honored by frequent visits of the pastor. Of course, in the case of sickness we call as often as possible.

In two of the churches we have practiced visitation evangelism. The laymen met together for instruction, then went out with visiting pastors to win others. The result of one half day of such practice brought 35 new members into the Plato church. In the Mongo community a layman went calling with the pastor; this resulted in the addition of 26 new members. Wherever this has been practiced we have had greater in-gatherings and a finer spirit of fellowship in the church. There has been some opposition to this method, however. In the Mongo Church one person predicted that if we tried personal evangelism we would "blow the church wide open" and "kill the church." Feeling that it would be better off dead than paralyzed, we went ahead. Immediately after the visitation program he had nothing to say, but later was heard to say, "Isn't it just wonderful what the Lord is doing for this church?" Our only comment is, the Lord certainly did do it, because that man took no part in it.

Evangelism of a Broader Program

In our churches the gospel of otherworldliness had been overemphasized. Therefore, we have been applying the gospel to the everyday needs of the people. We have tried to show how Jesus was interested in things that the ordinary man is interested in, not forgetting, of course, the doctrine of immortality, but trying to give it its rightful place.

The level of living is low for our Rural Farm people, so we are stressing the saving of soils as well as souls. The health of our rural people is poor; therefore, we aid in a movement for group insurance. The mental health of some of our folk is poor; we aid by contacting psychiatrists for them. Some of our people are in need of financial help; we help them get loans from other individuals or from the Farm and Home Administration. We have been able to do much evangelistic work through cooperating with the other rural agencies in our community. By cooperating with the Home Demonstration Agent we have been able to organize Home Economics Clubs where they have been very badly needed, thereby having a direct influence on better home life for our church families. The County Agent has been very helpful. He is happy to come to our churches and speak on subjects pertaining to the church and the community. The 4-H leader has been asked to help interest our Youth Fellowship in taking 4-H projects with the result that 90 per cent of our youth have projects. This, of course, leads to a better life for the church of tomorrow. We consider this as a part of our long-range evangelistic program. While calling we never forget the youth and their projects. Interest of this kind on our part has done much to build our program. Through cooperating with the Welfare Department we have helped many who were in need. Boy Scout troops are being organized in two of the communities in which the Parish churches serve, thus we will be able to reach still more families. Cooperation with community agencies has caused good relations between the agencies and the Parish and with the general public of the Parish which is one of the essentials of a successful evangelistic program. A gospel that actually brings them abundant life proves to be attractive and draws those that have felt religion to be impractical.

The Parish Office an Aid to Evangelism

Because of the need for a place for counseling that would be away from the member's family and also away from the pastor's family, a central office was set up in the town of

LaGrange, the Parish trading center. It is a small office located across from the court house in the center of town. When the people come into town to do their shopping or on business, it is very easy for them to come in and talk over their personal or church problems with the pastor. The pastor is in the office from eight to twelve every morning and all day on Saturday. In our counseling program, if we come up against problems that are too great for us, we contact trained psychologists. When we have rendered a service to a person, that person becomes our friend and we are able to lead him to Christ and His Church. Committee meetings are also held in the office thus cutting down the travel expense of the pastor and at no extra cost to the members.

Evangelism of Working Together

The Plato church has been able to lead people to Christ through her Lord's Acre Project. The church rented a farm and farmed it cooperatively. Many of the men of the Community were reached through the Lord's Acre that we were unable to reach in any other way and it has also helped the church finances, netting over $800 the first year. While the men worked together the ladies cooked together and served the men.

The W.S.C.S.'s of the Parish sponsored a party for the people of the Parish who are over 70 years of age. They all worked together and furnished a good chicken dinner and entertainment for the pioneers in the afternoon. This won us many friends among the older people, and caused a more Christlike spirit among the ladies of the cooperating churches.

Evangelism of Recreation

The Parish Council found a great need for recreation in the hinterland of the county seat. So it sponsored a softball and a basketball league among the churches. It has also planned many meetings for the adults and youth of the Parish. Through the recreational activities of the Parish we have been able to both serve and reach man and youth. The Council is now working on the possibility of building a central community building with the thought in mind of making it a center of community education, recreation and worship.

The Evangelism of Optimism

There has been a continual stream of pessimism flooding in upon us throughout the setting up of the program. Statements such as these have come:

"You will kill the Church."
"That idea just won't work here."
"Preachers had more religion when they rode horses."
"Jesus is not interested in saving soil."
"Recreation has no place in the Church."
"The Church will blow wide open."
"The Church will die if So-and-so leaves."
"We can't have a choir here."
"People won't sing out of *The Methodist Hymnal*."

We could go on listing pessimistic viewpoints that have been put forth, not by outsiders, but by the members that were in the Church. This we have had to meet with Christian optimism, a sympathetic optimism, that comes from being associated with the great on-going Christian movement, Methodism. An optimism that carries with it a determination to advance and not to shrink back. It is an optimism that comes as we remember the Master and the opposition that He faced—and the wonderful way He faced it.

The Plan for Arizona

in the Evangelistic Advance

Arizona has started the ball rolling for its own "Methodist Evangelistic Advance." The District Cabinet has approved the following plans, presented to them by the District Secretary of Evangelism, Leslie J. Ross of Scottsdale.

The entire state is one district in the Southern California-Arizona Conference, a factor which was very important in planning the details of this Advance.

Here is a brief outline of the approved plan:

1. Plan presented by the District Superintendent at all Fourth Quarterly Conferences this spring.

2. The Arizona District School of Evangelism, April 25-27, started training selected men from all parts of the district, with hope that they will all still be around after Conference, to act as advisors for small groups of churches.

3. Prayer groups started in every church during July.

4. Surveys and gatherings of prospects' names in September.

5. Loyalty emphasis to activate all church members—October.

6. November—selection of visitors—advance preparations and details completed in every church by Thanksgiving.

7. December 1 and 2—Inspiration, Instruction and Training for all ministers in Phoenix. We hope to enlist help from El Paso, New Mexico, Colorado and California. Offerings will be pooled to help pay expenses. Have put in request for enlarged apportionment for Arizona from Conference Board. Will solicit aid from "Flying Farmers of Arizona" and other private and interested flyers to deliver men to the far points December 2nd.

8. December 3-8—Simultaneous preaching and visitation in every church. Results will be relayed through a setup each night (to save costs on telephone expense) and will be broadcast daily over the Arizona network which should reach at least 90 per cent of the state.

9. December 17 and 24 will be membership Sundays.

A Dollar's Worth of Books

(for the preacher)

The Essentials of Evangelism—Bishop Ralph S. Cushman

Evangelistic Preaching—By Roy H. Short

A Preaching Mission—12 sermons by new Bishops

My Call to Preach—Testimonies by 16 outstanding ministers

35c each—any three for $1.00

Tidings, 1908 Grand Ave., Nashville 4, Tenn.

The Upper Room Goes to a T B Sanatorium

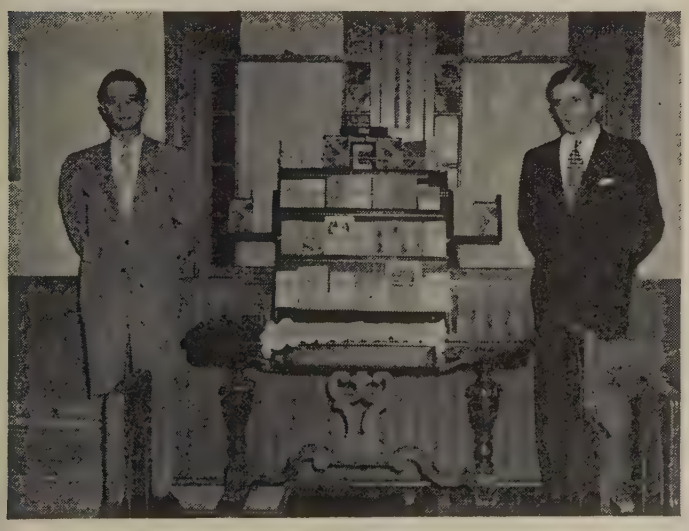
Before a single copy of THE UPPER ROOM is distributed in the Mount Pleasant Methodist Church, Roanoke, Virginia, they are all dedicated to the glory of God and the need of each individual to whom they will go. The service of dedication is at the eleven o'clock hour and Ernest S. Cochran, pastor, reports that this dedication service has resulted in many new family altars in the church and an increased demand for THE UPPER ROOM.

One of the features of the work of the young people at Mount Pleasant church is a visit paid to Roanoke City Tuberculosis Sanatorium each fourth Sunday. Two identical services of song and worship are conducted, one for the white patients and one for the colored patients. Following the service, copies of THE UPPER ROOM are distributed. In order to show the congregation the type of service the young people had been rendering in this way for the past two years, the pastor recently made a wire recording. It included not only the actual service but a number of testimonies from patients concerning their appreciation of THE UPPER ROOM and the services. On the same day, at the evening service in the church, this recording was played back to the congregation.

Dedicating THE UPPER ROOM. In the altar rail are copies for the members of the church, for the tuberculosis sanatorium, and for the non-resident members and shut-ins. Left to right, are Hope Pearman, director of Youth activities; Ernest S. Cochran, pastor; Mrs. W. D. Mason, agent for *The Upper Room* since its first edition; Miss Phyllis St. Clair, president of the MYF.

A group of patients at the City Sanatorium who have been presented copies of THE UPPER ROOM.

That the youth group as well as the patients enjoy these monthly services is indicated by the smiling faces. Services are conducted in the corridor so that bed patients as well may enjoy them.



The literature rack of the church has proved to be a great blessing. At the left is C. H. Self, vice president of the sponsoring class; and, right, George Cyphers, who purchases the literature.

The Mount Pleasant Methodist Church, Roanoke, Va., where THE UPPER ROOM plays an important part in the ministry and lives of the church members.

Evangelism Glows Again

A report on the E. V. Moorman School of Evangelistic Preaching and the Quad-City Area United Evangelistic Advance

By James R. Uhlinger, General Chairman

A GOOD, old Methodist word has taken on new meaning here. The spirit that built the churches along the rivers and across the prairies of the Midwest has gone far toward recaptivating the Church of our day. Through the Quad-City Area United Evangelistic Advance, a sensible approach to modern evangelism has been produced in 100 churches of a dozen different denominations. These churches are in a 50-mile radius of Moline, Illinois, the Advance headquarters.

The E. V. Moorman School of Evangelistic Preaching specialized in efficient and effective methods of reaching people vitally for Christ and His Church by the utilization of every worthy and acceptable means available to modern, well-educated and consecrated ministers. The young clergymen were impressed and moved by the keen analysis of the true spirit of evangelism in the modern age. The old fire was there in an entirely fresh setting. Terminology was less doctrinal and eccelsiastical, but the fervent desire to reach men and women with the Gospel of Jesus Christ was the same. Sin and the good life were brought into sharp contrast.

With the help of Dr. Edwin Lewis the ministers learned to appreciate an Evangel of good news which was older and closer to Christ than the Gospels and the Letters themselves. This original and unique motivation of the earliest Christians became a flame which both illuminated and warmed the men, then the churches, and finally, we trust, will illuminate the nation.

Into All the Nation

From every state in the union and the possessions of the United States the men came to study, work and pray in becoming better ministers of Jesus Christ. They were, for the most part, young men under 35 years of age with much of their ministry before them.

There was an unmistakable unity of purpose. The cross-contacts of men from various sections of the country were highly stimulating. More than any other activity of the Church, evangelism diminished distance and erased sectionalism.

The inter-church cooperation was little short of phenomenal. At the beginning Presbyterians, Baptists, and others simply could not believe that young Methodist ministers would come into their churches and sincerely devote their energies to winning people to their church. But they did! So-called conservative and full-gospel groups were suspicious of the evangelism which would be offered, especially parish visitation evangelism. On my desk are equally commendatory letters of genuine appreciation and gratitude from the most conservative and the most liberal of the churches of other denominations.

The center of emphasis was the warm heart and the friendly spirit under the influence of Christ. First, the men began to smile and thoroughly enjoy the morning school sessions, and then they carried that radiant spirit into the churches. Happiness and joy in religion became a primary concern. Eloquent preaching did not stir the congregations as much as the sheer goodness and sincerity and happy attitude of the visiting ministers. The people saw the joy of the Lord. Conservative and liberal merged in the vitality of spiritual life which the group found in common. It was not personal against mass evangelism; it was the immediacy of Christ by every media.

Into all the nation these young men go back now to pursue the greater part of their life ministry. Many want to create similar schools of evangelism in their section of the country. Man after man said, "I would not have missed the school for anything!" One Iowa preacher summarized the opinions of many by

Part of the large congregation which attended the Sunday afternoon youth rally in St. John's Methodist Church, Davenport, Iowa.

stating, "This is the greatest thing that has happened to me since seminary—and I wish this had happened to me when I was in seminary!"

Postive Factors

(1) The need for a vital, and virile evangelism in the Church was dramatically demonstrated. The churches which have had no revivals or special meetings for years are seeking a legitimate evangelism and they will respond when they find it.

(2) Saturation of an area by means of multitudinous activities and appearances in all sorts of civic, social and labor groups is much more potent than holding a single meeting in a church.

(3) Collective programs shared by 100 churches make a strong impression on the public at large and the press and radio aid such a cause immeasurably

(4) Inter-stimulation of churches takes place as one church hears about the victories of another.

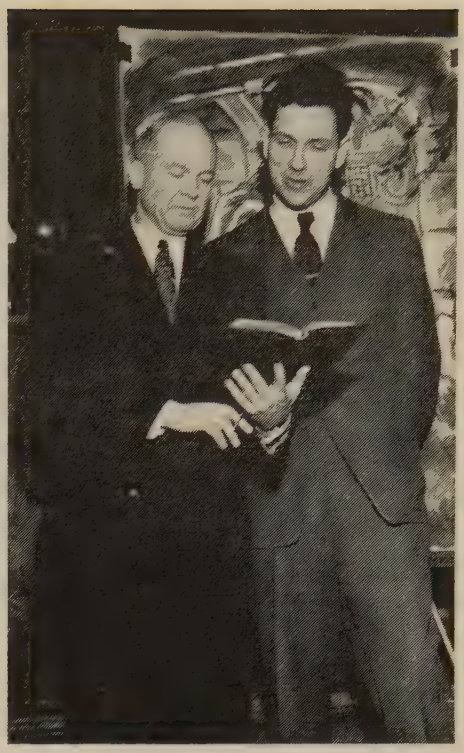
(5) Uniquely successful was the radio hookup by FM which united all the churches for the first 15 minutes of the service each evening. I strongly recommend such a tie between participating churches in future campaigns. A trained director experienced in radio should guide the program. The material should be of a specialized type designed to arouse and maintain interest and to build morale. Tape recordings of large congregations singing great hymns on Sunday could be made and used in place of depending on a fluctuating and uncertain midweek congregation for a live broadcast. I am convinced that this broadcast should not be a worship service or a preaching period. It must be newsy, full of pep, dramatic and highly creative in tone.

(6) New members received into the churches were among the most certain positive factors.

2,100 new members were definitely listed during the Advance.

1,100 were by Confession of Faith, 1,000 by transfer.

A followup spot check indicates that the total, direct results attributed to this United Advance have reached 2,500. In my own church, St. John's, we now have nearly twice as many as we reported during the sessions, because our contracts were slow, due to the new building program. In place of 75 originally reported, we now have a few over 150.



Following the youth rally, G. Ray Jordan, left, and Howard Ellis discuss a Bible passage. Dr. Jordan was the principal speaker.

New and vigorous life has come to our churches. One Negro church more than doubled in size of membership. Marks of 30 per cent to 50 per cent increase were achieved by a number of churches. A county seat church with a young minister, 50 miles from Moline, reached a total of 85 new members. Among these were family groups with young children, genuine old-fashioned conversions, and definite decisions made by the community's leading families.

The net gain was equal to the membership of the largest church in the program working in the largest city for the past 100 years. Or, the United Advance gained a total of 12 new, average-sized American churches.

(7) One new Methodist church was organized and solidly established at Bettendorf, Iowa, with 100 members on the charter roll.

(8) Like a snowball, the results will continue to grow, for the training of laymen to visit for Christ in the homes means that a continuing program in each of the 100 churches will win more and more to Christ as time goes on. Fishermen's clubs have been organized and a thorough assimilation plan has been instituted under the direction of Dr. G. Ernest Thomas.

(9) Protestantism can work together without doctrinal difficulty. Before the world the Quad-City Area Advance demonstrated that the churches are closer to each other in the Person of Christ than many imagine. Roman Catholicism was deeply impressed by the unity of the 100 churches and the fact that Methodists could train workers and preach acceptably in pulpits of other denominations.

Analysis of the School of Evangelistic Preaching

To my mind the highly inspirational level of the instruction sessions was the dominant contribution of the school of preaching. The men were stirred to do something worthwhile. The fine focus on evangelism was healthy and wholesome throughout. Rather than argumentative, the motif was broad and interpretive. No one denied that the content material was always educationally respectable.

C. Lloyd Daugherty, Jr. was intensely effective in his leadership of the first national school he has directed. His skill and perseverance, patience and resourcefulness were a joy to behold. The labors and energy he poured into this United Advance were sacrificial and devoted. When a man leaves his family for long periods of time to serve the Church in this way he merits the admiration of those working with him.

Highlights of the Quad-City Advance

200 Young Ministers Give 2 Weeks to 100 Churches

By Claude W. Cooper
First Methodist Church
Muscatine, Iowa

Newcomb Memorial Church, under construction, in a new section of Davenport, Iowa. This church received the largest number, 180, of new members during the Quad-City Evangelistic Advance. This Presbyterian Church had Methodist leaders.

▶ The Friends in our city desired to enter this program but wanted a Friends minister to work at their Church. This was permitted. The young Friends minister arrived and began working at the Friends Church and attended the School every morning. Before the first week was over the people came to the pastor and said they were not getting anywhere and asked if they could not have one of the Methodist men from the School assigned to them. This was done and the pastor says the entire Church is singing the praises of their Methodist leader. This School has done much to help break down the walls of prejudice that still exist here between denominations. One Presbyterian Church in Davenport had amazing results with Methodist leaders assisting—180 new members, the best report in the entire area.

▶ The smaller churches in our vicinity received the most visible results. The African Methodist Episcopal Church in Muscatine, Iowa, had a membership of 12 before this project began. Two of our Methodist ministers from the Central Jurisdiction led the program there and did it while the pastor was present only on Sunday. This church received 25 new members and had an attendance of 57 on the closing night. This was an increase in membership of 200 per cent. We believe that they reached all the Negro families in the entire community.

▶ Some of our country churches were very reluctant to enter the program at this busy time of year; yet once in it, they received great blessings. One pastor said it had created new interest and appreciation of the value of the church. . . . There were 1,000 youth present at the Youth Mass Meeting. . . . Some of the smaller churches increased in membership 35 to 50 per cent.

▶ Among other results to the churches were the re-commitments of individuals to Christ that were as genuine and real as any new decisions to Christ and His Church. People began to see themselves, their mistakes and shortcomings as others saw them. Many of them are definitely striving to do something about it. One lady said, "I'm calling up all the people I don't like and inviting them over for a social evening, so we can get better acquainted." A young, host pastor said, "These meetings changed the attitude of the whole church, because we have results we can see in the lives of certain individuals in the congregation," said a young host pastor. This project made churches more receptive to evangelism than they have ever been or could have been without this leadership and the School. Many churches are saying, "Why can't we do this more often?"

▶ The School and the work in the churches changed the attitude on the part of many ministers who were present, both host pastors and delegates. One young, host pastor said, "I began to realize how responsive people are to the spoken Word when they hear it. The old story is not an old story at all but really new. We were all more conscious of new opportunities to present the message of Christ." Another young minister said, "I'll preach the same message when I go back home, but it will be with a warm heart." I came to see that to present Christ was our main task and commission. This gets the greatest results.

▶ This Advance made it possible for us to bring the Christian message into the shops and factories. These meetings were a new experience for most of us. In every case where a shop meeting was held the team was invited to return and present another service. Without a cooperative, interdenominational movement of this kind, these shop meetings could not have been held. Some ministers are now asking that they be repeated in the future.

▶ The School has brought an attitude of expectancy among pastors and people. Everyone is asking, "What shall we do next?" The General Committee expressed the manifest appreciation for this great undertaking when they voted to give the entire balance in the treasury, after all bills were paid, to the General Board of Evangelism to be used for similar efforts in other parts of the country.

The Pulpit and the Popular Mind

ONE of the saddest sights in the history of the pulpit is that of a ministry which regards revivals as abnormal, and which therefore adjusts itself in scholarly ease and refinement to the slow and well-nigh hopeless growth of periods which lie between revivals.

Such ministers, you will observe, are very apt to find their chief interests and excitements outside of their profession. They give themselves to literature, to science, to art, to reforms, to social life, to the improvement of their private fortunes.

A most fatal position to the clergy of the nation is that assumed by a portion of the clergy of this country and England, which holds them aloof from the experience of modern revivals, a position which causes some of them to be antagonistic to such awakenings. Fatal, I say, is such an attitude to the spiritual power of the ministry. A pulpit thus sundered from these quickenings of the popular heart can never be the pulpit of the future. The work of this world's redemption will sweep gradually over it and bury it in oblivion. If it lives, it can represent only a fragmentary and sickly development of religious life. It can only build up a Christian infirmary in which shall be gathered the invalid class of Christian minds.

A preacher's first business is to find men, to go where they are, and then to speak to them as they are, and speak so as to be heard. We must speak to them anywhere and anyhow so that at least we get a hearing. To hold aloof from them is not wisdom, it is not piety. It is not reverence for venerable things. It is stagnation, it is timidity, often it is merely indolence. Sometimes it is a refined, but intense selfishness, which holds a preacher still in ancient ruts of ministration through fear of ministering to unnatural excitements. We had better do some things wrong than to do nothing.

Christianity never stands on its dignity. It descends wherever man descends. Its mission is to save the lost. And to save it seeks: it does not wait to be sought.

It is on the same principle, and no other, that any question of practical morals which arouses a community should summon its pastor to the van. Temperance, the desecration of the Lord's Day, reform of the "social evil," the ethics of trade, the evils of caste, the relations of capital to labor, should be watched narrowly by the clergy whenever and wherever they are attracting the thinking of the people. It will never do to turn these topics outside the church and consign them to strolling lecturers in lyceums and music-halls, and to wire pullers in political conventions. If the clergy lets these things alone, on the plea that the pulpit has more spiritual functions, those spiritual functions cannot long hold any leadership of the people.

The relations of the clergy to the popular mind have still another phase of which they need review. I refer to that condition of things in which it sometimes happens that the clergy becomes identified with the cultivated classes of society to the practical exclusion of the lower classes; and the point to be speedily noted is that in such a state of affairs, the pulpit ceases to be a spiritual power with any class.

Aim at the educated classes exclusively, or even chiefly, and you will lose mastery of all classes. Isolate a Christian pulpit from the sympathy of the uneducated masses, and you forfeit respect for it as a power of control among the ranks of culture.

The tendency lies deep in our culture to subordinate moral distinctions to social distinctions, and therefore to be swayed by whatever is formed afloat on the surface of the so-called "upper classes" of society.

Let that tendency become dominant in the ministrations of the gospel, and it betrays itself in such phenomena as these: *viz.,* the organization of churches by social affinities chiefly; the erection of church edifices so costly and ornate that the poor cannot feel at home in them; the crowding together of such churches in fashionable localities, in which "society" lives and "the people" do not; the consequent adjustment of an educated pulpit to educated hearers only: the gradual separation of the poor from the rich and the ignorant from the cultivated in religious worship; the gradual concentration, therefore, of the wealthy and the refined into one or two denominations of Christians; the usage in these denominations of acting upon the poor and the ignorant, if at all, by methods which create a sense of social distance between the superior and the inferior: the sequence that success in winning the inferiors to Christ is made impossible, and the effort to do it under such conditions farcical; and finally, as the result of all these things, a worldly ambition among the clergy to be magnates over magnificent churches whose secret pride is that they have no poor, no ignorant, no rude worshipers in their gorgeous temples, and whose fixed purpose it is not to tolerate such worshipers under the same roof with themselves.

It is this peril which I have wished to portray temperately yet truthfully. Calvinistic denominations are giving evidences of its existence. The rise of Methodism was a revolt of spiritual forces against it. But now, even Methodism gives signs of its encroachment upon the ancient discipline.

It is a great thing for a man to know what he can do. It is a greater thing to do that, and not something else, to aspire to it if a man is self-distrustful, to come down to it if he is self-conceited, to be content with it and grateful for it when he finds it out. To have done *anything* in such a service is a thing to be grateful for forever. "Permitted to preach the gospel seven months," is the epitaph on the tombstone of an alumnus of this seminary who died before he had a parish of his own. It was placed there at his dying request.

(Editor's Note: *This article was taken from the volume,* Men and Books, *written by the late Dr. Austin Phelps. He was at the time professor at Andover Theological Seminary.*)

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BROTHERS"

Methodist Men

Centenary

This certifies that Methodist Men of Middletown, U-S-A
Methodist Church,
having duly ratified the Constitution, is recognized as a participating unit of Men's Work
of The Methodist Church for the period extending to the expiration date shown above, and
in evidence thereof is issued this

Charter

Under the authority of the
General Board of Lay Activities
of The Methodist Church
Chicago, Illinois
March 22, 1950

SEAL

Ray H. Nichols PRESIDENT
Phillip G. Bunch EXECUTIVE SECRETARY

A charter for a Methodist Men's Club is shown at left. Above, Robert G. Mayfield, author of this article.

RISE UP, O Men of God

RECOGNIZING that the men of our Church are the vast undeveloped "natural resources" of Methodism, the General Board of Lay Activities, through Methodist Men, is mobilizing the tremendous strength and enthusiasm of the laymen of the Church. The world is demanding a vital and dynamic Christian living based upon deep convictions and expressed in positive courageous actions. The job of Methodist Men is to give enthusiasm and strength to the Advance for Christ and His Church in every local church of Methodism. When men live and act their religion, other men follow.

In becoming a member of Methodist Men, a man will recognize the following guiding principles:

1. To inspire laymen to live daily Christ's way of life.
2. To cooperate with the bishop, district superintendent, and pastor in promoting the program of the Church.
3. To study and become familiar with The Methodist Church, its organization, and its doctrines.
4. To promote personal evangelism, especially among men and boys.
5. To develop Christian fellowship in the Church, especially among laymen, by promoting Christian understanding.
6. To cooperate with other units of Methodist Men in the promotion of projects under the leadership of the General Board of Lay Activities.

Methodist Men is the duly authorized organization for mobilizing the manpower of The Methodist Church. The General Board of Lay Activities is directed by the General Conference to promote and charter local units of Methodist Men. It should be emphasized at the outset that the group must always be found working *within* the lay activity program of the local church and cooperating with the other boards and committees in the local church. The Conference, District, charge and church lay leaders are the delegated officers through whom the General Board of Lay Activities channels all of its promotional efforts. The authority for Methodist Men may be found in paragraphs 1513 and 1514 of the 1948 *Discipline*.

COOPERATION WITH PASTOR

Methodist Men must at all times be found cooperating with the pastor. We recognize him as head of the local church and look to him for spiritual leadership and superintending control of local church affairs. The guiding principles set out above are based upon the following important aims of Methodist Men:

1. With the charge lay leader to strengthen the hand of the pastor in the development of his own local church program.
2. To give unreservedly their assistance to the other Boards of the Church.

In the handbook there have been set out over thirty challenging ways of realizing these basic aims.

Methodist Men is not designed to set up a new "handed down" program. We want the men to live their Christian convictions by translating them into action under the guidance of the pastor. This does not mean the pastor is

to do the work. The men themselves are to carry these responsibilities. But his advice and counsel are to be sought on projects and activities. As Methodist Men become more active and take part in the local church program, they will become more valuable to the pastor by relieving him of many duties which should have been done by the laymen in the first place. In our large churches paid staffs perform these duties, but in thousands of churches across the country the pastor has to do them or they will not be done. Every such task is an opportunity for Methodist Men.

As the men become more active in the program of the local church it means that they will be strengthening the program of the district superintendent. Strong, active groups of Methodist Men over the district can revitalize a whole district program.

START THE BALL ROLLING

The pastor and the charge lay leader should prepare a list of men who, in their opinion, will give both time and energy to Methodist Men. It should be borne in mind from the beginning that we are not interested in great masses of men as such, but in a nucleus of men who are willing to pay a price in time and work for definite Christian service. From this list, the pastor and the charge lay leader should appoint a committee of three to make all the arrangements for and issue invitations to the first meeting. In addition, they should select someone to present Methodist Men at the first meeting. Extreme care should be exercised in making the selection for this is a job of salesmanship and leadership and its importance cannot be overemphasized. Men should not be begged to organize, but the opportunities of Methodist Men for courageous Christian living should be presented in such a challenging way that the men will want to organize a group and develop dynamic Christian activities. The new Methodist Men handbook gives a step-by-step procedure in organizing a new group. This booklet is available from the General Board of Lay Activities, 740 Rush Street, Chicago 11, Illinois.

CHARTER

The General Board of Lay Activities has set a goal of 5,000 chartered units of Methodist Men by 1952. This goal amounts to one organization to approximately every eight churches. What an impact 5,000 units of Methodist Men could make upon the life of our churches and communities!

In the past, particularly prior to unification in 1939, many names were used, such as Men's Brotherhood, Wesley Brotherhood, Men's Club, Men's League, Men's Association, etc. In 1942, a nationwide poll was taken among the conference, district, and associate lay leaders to choose a name. Methodist Men was given a strong vote by the laymen across the church. This name was officially adopted by the General Conference of 1944. Unquestionably we lose something where men across the church are functioning under a dozen or so names. We feel there is strength and virility in our name, and that the men across the church can make a greater impact for Christ and His Church when organized under the name Methodist Men.

In obtaining a charter, the local organization unites with thousands of other men and hundreds of similar groups across the nation. In travelling across the church, I find men responding with enthusiasm to the idea of organizing Methodist Men in the local church. There is something challenging in becoming a part of a great movement of Christian men as they move forward for Christ and His Church. The General Board of Lay Activities is issuing charters to new organizations at the rate of more than 100 per month. In making application for a charter, the group annual membership fee of $10.00* should be sent, too. This fee is used to bear the expense involved in the organization and activation of Methodist Men across the nation and it is hoped eventually around the world. Each group securing a charter will thus be having a definite part in the extension of the Kingdom work.

PROJECTS OR ACTIVITIES

Methodist Men is an opportunity for men, who believe in the Fatherhood of God and the Brotherhood of Man, to translate their beliefs into Christian action. The world is not waiting for men who only profess their faith on Sunday morning. The world is crying out for men who have the courage and vision to live their convictions day by day. In every community there are untold opportunities for Christian service. Methodist Men is not competing with "service clubs" of the community because we are carrying the message of eternal salvation to the world.

Methodist Men must have fellowship, but this alone is not enough. Neither are inspirational speakers enough. Good as these are, we must have more. We must launch out upon activities or projects of Christian service, carrying the message of Christ to a hungry world.

Rise up, O men of God!

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* For organizations in churches having fewer than 300 members the annual membership fee may be reduced to five dollars at the discretion of the local group.

Advance Meetings in Evangelism

Plan now to attend the great evangelistic rally to be held in your Jurisdiction soon. These meetings are being sponsored by the General Board of Evangelism and your Jurisdictional Board of Evangelism.

The program will be outstanding with bishops and other leading speakers participating. These meetings will launch the six months "Action Program of Evangelism" in the Advance for Christ and His Church.

With special invitations to attend are the
Bishops, District Superintendents, Pastors, Laymen
Conference Boards and Secretaries of Evangelism
District Committees and Secretaries of Evangelism
Local Church Committees on Membership and Evangelism
Conference and District Secretaries of Spiritual Life

Watch for more information in September *Shepherds* and your *Christian Advocate.*

The schedule of meetings follows:

Central	August 15, 16, 17	Cincinnati, Ohio
Southeastern	September 5, 6, 7	Birmingham, Ala.
South Central	September 5, 6, 7	Tulsa, Okla.
Northeastern	September 5, 6, 7	Ocean City, N. J.
Western	September 12, 13, 14	San Francisco, Calif
North Central	September 19, 20, 21	Cedar Rapids, Iowa

EXPAND---

AND LIVE

From 6 to 14 Churches Is the Story at Waco, Texas

By Chet C. Henson, District Superintendent

I HAVE been intimately related to Methodism in Waco for the past 15 years, being pastor at St. John's five years, and now on the Waco District for nearly six years. I can say without contradiction that Methodism was at a low ebb here in 1935, but today we have a moving, energetic drive for the cause of our Christ and His church.

In 1935, the public in general was aware of a strong, vigorous Baptist organization, and often joined in the popular saying, "Waco is a Baptist Town." While our churches were preoccupied with their own problems at home, chiefly the repaying of debts accumulated in erecting larger places of worship, these good Baptists were disagreeing and swarming, and going out to start new organizations. Wherever they located, they became centers of warm, friendly evangelistic zeal which not only attracted many of their own faith, but being of a community nature, appealed to many Methodists and those of Methodist background.

While some of our congregations were saying, "We have room enough for all, come over and join us," these new groups were going out among the people, their neighbors, and friends and telling them of their new-found joy and satisfaction.

One ray of hope began to emerge 12 years ago when Dr. W. W. Ward, then Superintendent of the District, sensed the need of another Methodist Church in Waco. He was fortunate in acquiring the old Rebecca Sparks Inn property, which had been used for working girls, and $1,500 which the board of trustees had accumulated. One of the Sparks' sons gave $500 and Rebecca Sparks Church was organized with more than 100 members within two weeks after the building was completed. It now has 486 members and is paying a salary of $3,300. Counting the Colcord Church, which was an M.E. then, we had only eight churches for a population of some 60,000. I do not believe support could have been secured at that time from the organized congregations for such a project—I, myself, was serving one of them. Our people just didn't see the need for other churches when they could house all comers, and they were not to blame. *Our people usually follow their leaders.*

Methodism had the same malady everywhere except on some of our mission fields. When we review the records written during this era of *Self-Satisfaction* and *Self-Salvation,* we discover yearly losses in Waco in church membership and church-school attendance and enrollment. This became so alarming that our leaders began saying:

"Something must be done, or Methodism has had its day." I feel sure that a restudy of Jesus' methods of reaching folks was made. The answer came in Visitation Evangelism, an aroused clergy and laity in the opportunities before us, and in a program of expansion wherever a new church is needed. A special word of appreciation should be expressed here for the keen interest and loyal support of Dr. B. P. Murphy and the Division of Church Extension.

Four years ago a Waco District Board of Missions was organized and incorporated to extend our service into the unchurched sections of the city and district. Even though our population had grown many thousands during the war, too many of our people still believed that no new churches were needed, that the old ones could easily take care of the people. That made the task more difficult at the beginning. One can well understand their feelings. They had worked hard, and given deeply perhaps for their church, and they were fearful that they might lose a few paying members. Thus, they were trying to save their own organizations, seeming to forget the words of Jesus when He said:

> "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall find it."

That has literally proven true in this expansion program. Wherever people were interested, and entered into it by giving gladly toward the work,

The Latin American (Mexico) church, below, is free of debt.

St. Luke's Church in the process of construction.

Top, Hillcrest Church was organized December 29, 1946. Bottom, Service Memorial Church is valued at $22,500.

Top, Christ Church was organized in June, 1949. Bottom, Brookfield Church is almost three years old.

there is a greater sense of appreciation for, and a keener interest in supporting the other causes of Methodism. Their vision has been enlarged, their horizons widened, and their souls energized to new activity for their church and the cause of Christ at home and abroad. We now have 13 Methodist Churches in Waco, including the Latin American, or Mexican Church, which we provided for them; and the 14th is St. Luke's. Construction has already begun on the building. At least two others could be established with great profit and promised growth, but there are no funds to do it. While this expansion has been made, the older churches have become stronger and more conscious of their responsibility under the stimulus received from watching the growth of the new ones.

What has been done here can be done elsewhere, in any small or large city. There are to be found everywhere people who prefer a small church, those who have no chance of making their greatest contribution in the large church. With both types of churches available greater good will be accomplished. My experience is that new churches in our growing or neglected areas can save Methodism.

Waco Methodism today is a strong, aggressive force for righteousness, ranking second to no denomination in public recognition and appreciation by the masses of our population of 100,000.

The answer is evident: "Lose self—Expand—and Live. Otherwise, die."

Honor Roll — "1 for 14"

Hundreds of churches throughout Methodism have achieved the "1 for 14" evangelistic goal for 1950. With the great ingathering of members since Easter, the number may now be in the thousands. Published here are more names of additional churches which reached the goal and reported it to *Shepherds* in response to the request in the March issue.

Church or Charge	*Pastor*	*Conference*
First Church, Alexandria, Minnesota	Allen E. Dripps	Minnesota
Princeton Mem., Princeton, Indiana	H. W. Criswell	Indiana
E. Vancouver, Vancouver, Wash.	Harry L. Allen	Pacific Northwest
Tampa District		Florida (S.E.)
Trinity, Chicago, Illinois	Kermit Long	Rock River
Towner, Colorado	Mrs. Loraine T. Benton	Colorado
First Church, East Point, Ga.	C. Hoke Sewell	North Georgia
Highlawn, Huntington, W. Va.	Nat G. Barnhart	West Virginia

Closing Out on These SEVEN EXCELLENT LEAFLETS

To make room for the leaflets which will be printed during the next six months, TIDINGS is closing out on these seven excellent, one-color leaflets at below the cost of printing.

Prayer in Christian Faith, Ernest Fremont Tittle
What Is My Business, G. Ray Jordan
My Spiritual Ready Reckoner, Bishop John C. Broomfield
Christians Must Be Christian, Ernest Fremont Tittle
Why Not Enjoy Life? James S. Chubb
The Mission of the Church, Bishop Bruce R. Baxter
Evangelism, as Proclaimed by our Bishops

50c PER 100 *Order a supply today*

TIDINGS, 1908 Grand, NASHVILLE

Fred M. Bailey, pastor, tells a member of his congregation about today's meditation in *The Upper Room* while Mrs. Bailey makes change for a man who has just bought a copy. Interested children look on. Notice the special stand and box for *The Upper Room*.

Because of the Pastor (and His Wife)

The effectiveness of a church in its ministry of daily devotions cannot be always determined by figures but now and then a clerk in the circulation department receives notice of the change of address of some pastor and makes a remark something like this: "It looks as if we can expect more orders from here from now on. This preacher has doubled the order in two churches already."

Perhaps they say something like that about Fred M. Bailey, now pastor at the Christy Memorial Methodist Church in St. Louis. If the full story were told, the clerk would probably add something about Mrs. Bailey, too, who is enthusiastic about the value of THE UPPER ROOM in building Christian homes.

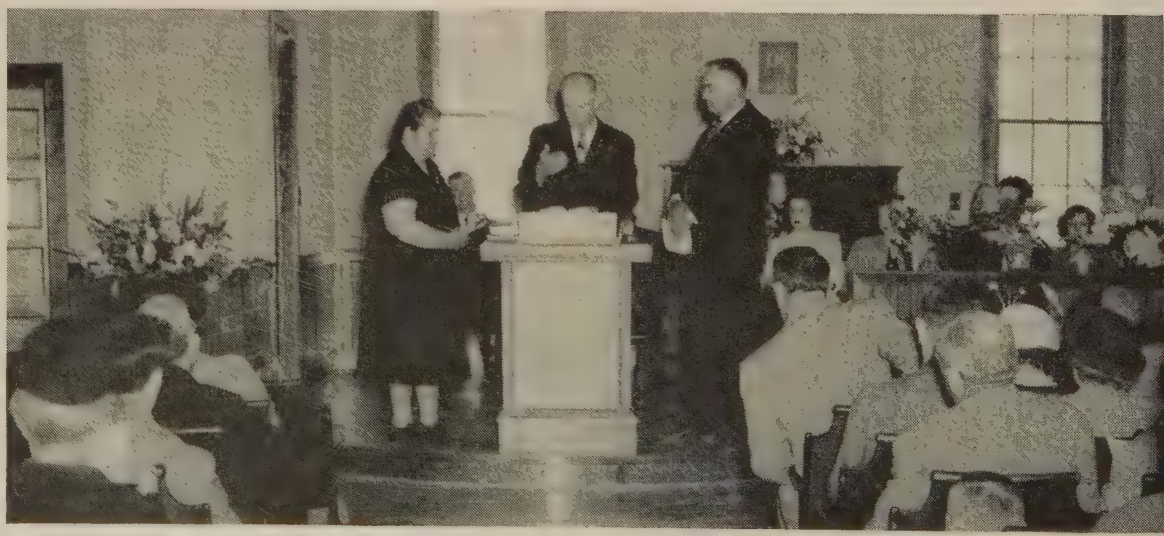
Mr. Bailey was asked to write something about his ministry with THE UPPER ROOM and perhaps get a few snapshots of his work with the devotional ministry. The layman who took this picture says they did not have to be posed because the pastor and his wife seize every opportunity to tell people about THE UPPER ROOM.

An Active Church Without Members

Calvary Chapel, a non-denominational church in Milan, Tenn., which was dedicated in April, distributes 100 copies of each issue of THE UPPER ROOM. The ministry of daily devotions includes the placing of a copy in each guest room of the hotel and in each room of the hospital. Other copies are given to local residents, both white and colored, while a few are mailed to friends of the Chapel at a distance.

The story of the chapel stems back to a dream of Mr. and Mrs. E. T. Ledbetter who wanted to build a chapel that would go out on the highways and hedges to win people to Christ. The dream was never fulfilled in their lives but a son and his wife have carried the idea to fruition. The money came from various sources. A small percentage of sales in the neighborhood store they operate and a 25 cent per thousand donation from the small job printing plant they run were the nucleus. The chapel was completed last Christmas just ten years after the first dollar was set aside for the building.

Sunday school sessions are held at two and worship services at three each Sunday afternoon. As there is no membership, anyone converted here is free to join any church.



Dedication services, Calvary chapel. G. W. Arant, pastor of the Milan Circuit, dedicated the chapel on April 16. Standing beside him are Mr. and Mrs. James C. Ledbetter who dreamed of some day building a non-denominational chapel. In their honor the chapel is usually referred to as Calvary Chapel, Ledbetter.

At upper right is the chapel from the outside.

Report on Commitment Day III

By Bishop Wilbur E. Hammaker

MANY people want to know about "Commitment Day, The Third." I wrote concerning it in the February issue of SHEPHERDS. Then it was to be. Now it has been. "What happened?"

Following the practice of the two former years, we have depended on "spot reporters." These had been arranged for so that they would come from all over the Church: some from Annual Conferences, some from Districts, some from all the churches of a city, some from individual city or town churches, some from circuits.

These reports indicate that probably 75 per cent of the charges observed the day. I am told that such an observance, percentage-wise, is fine. Maybe so, but where were the 25 per cent? Why were they outside "the blessed company" of "the observers"? I wonder if they shall be haunted by "vain regrets." Sad, sad those words: "It might have been." My prayer is that no church shall stand and behold a ruined life this year and say: "If he or she had signed the pledge, 'it might have been' different."

More than two and a half million pledge cards were used in the presentation of the plea for commitment to abstinence from the use of beverage alcohol. About 650,000 "signed up." This brings the total for the three years—1948, 1949, and 1950—to a little more than two and a half million. No mean figure that! But, "much land remains to be possessed." Nobody sees that more clearly than I. We must press forward. Thank God and take courage; for we are on the way.

No report on a great day like this one would be even half-way adequate if it dealt only with figures. One must look behind statistics. Very often they stand for facts of experience. They tell of more than a half million human beings, most of them under 30 years of age, who have made an investment, a serious dividend-paying investment. It may mean far more than an investment in government bonds or "arms for Europe."

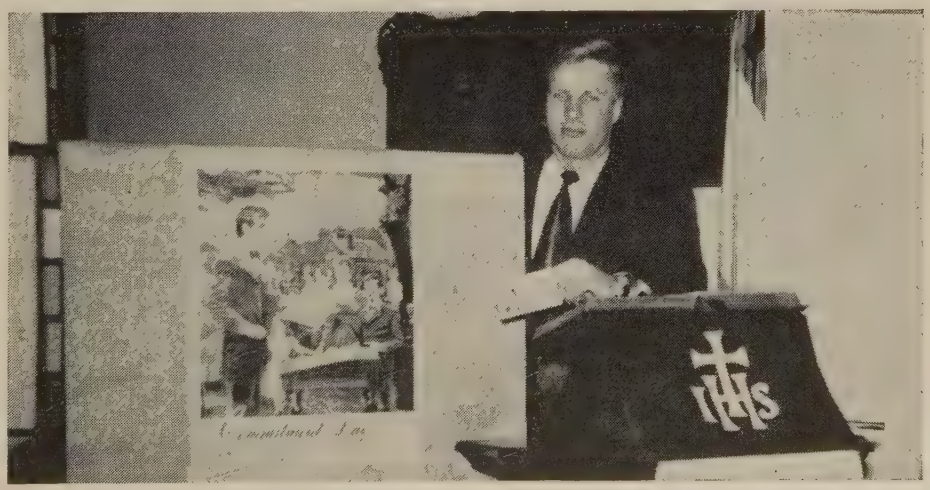
Now, a picture or two of how it was done. In Tilden, Nebraska, they "featured" Richie Ashburn, star out-fielder of the "Phillies." It was Richie's last day at home. He was due to leave Monday morning for the spring training camp. See him in the picture, standing beside the pulpit of the church, holding the "Richie Ashburn Pledge Scroll," patterned after Mr. Lincoln's famous pledge. Richie had just signed it. He is urging everyone in the congregation to do likewise. Among other things, he said, "Liquor plays no favorites. It cuts down the high school boys, college boys, and the professionals. Let's play safe, and leave the stuff absolutely alone."

Writes a pastor in the Middle West, "We observed Laymen's Day and Commitment Day concurrently last Sunday. Comments from the congregation indicate that it was the best Laymen's Day yet in our Church. The results in pledge signing were splendid, beyond either of the previous years." Another sends this word, "One hundred and fifty-nine at the service. Eighty-seven signed, most of them youth and young people." I could give you similar "cameos" by the score, but space forbids.

In some churches, Conferences, and even Areas, cards were used that summoned signers to a number of commitments, which had vital relations to aspects of the liquor situation, other than and beyond personal abstinence.

Any comprehensive backward look at Commitment Day, however brief, would be utterly inadequate if it did not have a word or two about "The Post-Commitment Day Period." How are the signers treated in your Church? Are they congratulated and encouraged? Be sure to see to it that there are heartening follow-up contacts. Of course, the preacher will not miss the opportunity, but others, too, should manifest glad interest.

Let me tell you a story that one of our outstanding preachers told me last October. This is about what he said, "Following Commitment Day last March, I wrote several scores of letters by hand. I wanted them to be personalized to the nth degree. Each one was different. Each had a note intended to strike a particular chord in the mind and heart of the recipient. These scores of letters took hours, and yes, days, of back-tiring toil. They were to the boys and girls that had signed Commitment Cards on the preceding Sunday. You cannot imagine the reactions of those lads and lassies or of their parents. Most of those letters are going to be kept as precious possessions and shown by these boys and girls in twenty or thirty years to their children, when they are coming in their teens."



Richie Ashburn, star outfielder for the Philadelphia Phillies baseball team, standing beside the pulpit of his church at Tilden, Nebraska, where he asked members of the church to sign the total abstinence cards.

It's No Secret

Hundreds of churches are increasing their standing orders for *The Upper Room*. Recently some of these churches were asked to tell why. Here are some of the answers.

"I have no secret in this increase. I merely complimented my people on the use of THE UPPER ROOM. 'How commendable it is for our church to have so many using THE UPPER ROOM each day. This certainly speaks well for the religious life of our community. You, too, can start the day with God. Use THE UPPER ROOM in your personal or family devotions. . . . Take an extra copy of THE UPPER ROOM to that friend in the hospital. Your personal interest in his spiritual life as well as in his illness may start him on the Christian Road.' We also have someone at the door to distribute them."

Allen E. Bradley, Pastor
Bronson Methodist Church
Bronson, Mich.

"We have increased our standing order for THE UPPER ROOM for two reasons: 1. There is an Alcoholics Anonymous group that meets in our church every Saturday evening. They have requested 30 copies of each edition. 2. THE UPPER ROOM is in demand increasingly among the members and friends of our congregation because we feel that it is meeting a real need in the lives of the people."

Elam G. Wiest, Pastor
Trinity Evangelical and Reformed Church
Cleveland, Ohio

"I know of no better way to get people to read their Bibles and of spreading the Gospel. We use four times as many as we did just a couple of years ago."

William G. Weagraff
Safety Harbor, Florida

"THE UPPER ROOM is so popular here that we need 100 additional copies. The supply in the literature rack disappears within minutes of the time they are put out for distribution and we have had numerous requests we have not been able to fill."

Chaplain William R. Deal
V. A. Hospital
Columbia, S. C.

"We have been using a new plan of distribution for eight or ten months. It is revealed in the enclosed Bulletin." The Bulletin says—The new issue of THE UPPER ROOM will be dedicated and given to the visiting committee two weeks from today at the 11:00 o'clock service. All visitors are expected to be at this service to receive the copies of THE UPPER ROOM they will distribute. The visitors are (twelve names). Visits will be made immediately so that all may have their copies before the beginning of the new month."

F. B. Faust, Pastor
Methodist Church
Sabinal, Texas

"THE UPPER ROOM was started in our church by a young man who was studying for the ministry. I became his distributor as a part of my activity in the missionary society. One of the members became very interested and thought our order should be at least a hundred. Although she has now been a shut-in for four years, she has never lost interest in securing new readers. She distributes 30 copies personally. I have another volunteer who distributes 40 copies among the workers in a big department store where she is employed. Several others share in this work. During the war I sent 12 to boys in the service and they really went around the world.

"One of the joys I get from THE UPPER ROOM is the beautiful interpretation of God's word which all can understand. It furnishes a light to live by."

Mrs. G. E. Carter
Washington, D. C.

"Formerly THE UPPER ROOM was placed in racks just inside the church for those who desired them. Now they are distributed by our Stewards throughout our church membership. Each Steward supplies eight families. With our present arrangement THE UPPER ROOM is personally delivered into each member's home. Our people really appreciate this service. We also mail copies to those who live at a distance beyond personal contact such as our college students and those in hospitals away from home."

M. H. Welty, Pastor
Bethany Evangelical United Brethren Church
Red Lion, Penna.

"My people in the Sanford and Bethesda Methodist churches enjoy THE UPPER ROOM. We give it to all the people who attend. The program is entirely self-supporting."

Keith S. Carlile, Pastor
Sanford Parish
Sanford, Indiana

"We send THE UPPER ROOM to the W. Va. Industrial School for Boys (Colored), Girls' Industrial School, Denman Sanitarium for Colored, West Virginia Deaf and Blind School for Colored, West Va. Home for Aged and Infirm (Colored) and we also give them for use in the hospital here in the city. All our clubs here in the church use them and everyone says, 'We just can't do without our daily guide.' Everyone who gets one comes back for more. We get lovely letters telling how people enjoy the copies we give. We have a rubber stamp that reads

Compliments of
Upper Room Circle
Woman's Society of Christian Service
Simpson Methodist Church
Charleston, W. Va.
Mrs. L. B. Johnson, Pres."

Mrs. Lillie B. Johnson
Charleston, W. Va.

The Sunday school class I teach handles THE UPPER ROOM since it was

first published, beginning with 10 or 20 copies. More and more members of the class take copies of the book to distribute. The latest increase was 25 for the home department. A lady to whom I once gave a copy came to me on a bus and gave me a dollar to order copies for more people.

Mrs. Charles F. Matheny
Charleston, W. Va.

"One of our circles is placing 100 copies in our hospital for general use. These are stamped with the name of our church as contributing them."

H. D. Hail

"I am giving THE UPPER ROOM to my customers here at the Union Flour and Feed Company. I have found it a great help to me personally and I felt that others might be blessed and better prepared to do good for the Master. THE UPPER ROOM provides my first experience each morning."

W. T. Rogers
New Albany, Miss.

"I give copies of THE UPPER ROOM to my Sunday school class. I try to impress on them that if 60 of us read the same Scripture, and say the same prayer each day it will help keep us together and help bring about righteousness. We also have a shut-in committee to visit. I have wonderful success with THE UPPER ROOM. Scarely a day passes but someone calls me to tell of a reading or a prayer that helped."

Mrs. John G. Greer
Loudon, Tennessee

"I am the circle chairman of the Fairmount Presbyterian Church. I take copies of THE UPPER ROOM to the circles and ask that each lady take one for her family. I also take them to the church. Everyone seems to enjoy having them made available."

Mrs. Raymond Wrenn
Lexington, N. C.

"It is one of our church's objectives this year to have a family altar in every home. In this effort one of our elders has generously consented to provide a copy of THE UPPER ROOM for each home."

W. P. Grier, Jr.
Rock Hill, South Carolina

A Baby, a Rose, and *The Upper Room*

Dean Stroud, pastor of Waverly Place Methodist Church, Nashville, Tennessee, preaches while the rosebud remains on the pulpit during the service. The rose signifies that a baby has been born into a church home during that week.

Mrs. E. K. Shaffer, Jr., chairman of the Christian Social Relations Committee of the Woman's Society takes the rose and a copy of *The Upper Room* to Mr. and Mrs. Leslie E. Kidwell, Jr. The baby's name is Michael.

THE birth of a child in the home is an important event. Because of this, the Waverly Place Church in Nashville, Tennessee, has undertaken to give special recognition to this occasion at the birth of each child into the church family.

About two years ago the Woman's Society of Christian Service accepted a recommendation from the Christian Social Relations Committee that, at the birth of a new baby in the home of a church member, a red rosebud be placed on the pulpit stand and a statement be put in the bulletin of the name and date of the birth and the name and address of the parents. Mrs. Roy Dennard was chairman of the Committee. A message of congratulations and good wishes accompanies these facts in the Bulletin.

After the church service the chairman of the Christian Social Relations Committee takes the rosebud to the home and presents it to the parents with a copy of the "Marks of a Christian Home," THE UPPER ROOM and such other literature as the committee desires to deliver. Mrs. E. K. Shaffer, Jr., has been chairman of this work for the last year. The expense of this project is financed by the Woman's Society.

The Superintendent of the Nursery Department and the Nursery Home Visitor of the church school profits by this, too. On hearing of the birth of the child, she visits the baby, and gives a signed enrollment certificate to the parents, and presents to the mother a copy of *The Christian Home*.

$200,000 for Christ

The story of B. L. Paine who established a Foundation for Evangelism

By E. E. Jackman,
District Superintendent, Norfolk, Nebraska

ON a stormy day in December, 1916, I attended my first session of Sunday school at St. Paul Methodist Church, Lincoln, Nebraska. I was directed to a large room, where the junior, intermediate and senior departments were meeting for opening exercises. There was a boys' and girls' orchestra giving forth the usual squeaks and wails that come from such a musical organization. The scholars sang lustily on the hymns under the direction of a rather homely man, with thick-lensed glasses. Yet his face looked kind and he came over and shook hands with me and made me feel welcome. Everyone liked him, so far as I could see. It was thrilling for me, a country boy, to shake hands with Dr. B. L. Paine, of whom I had heard before, who was a practicing physician as well as the senior partner in Miller and Paine's large department store.

The last time I saw Dr. Paine was in his store. He had had a stroke and was not able to walk. A male nurse was wheeling him up and down through the corridors of the store. Every once in a while they would stop and Dr. Paine would greet an old friend or talk to one of the clerks. That was in 1921. He did not live many months after that. When he passed on to his eternal reward, he was mourned by thousands of people.

An old minister of the Nebraska Conference, Dr. George Abbott, was talking to me one day about Dr. Paine. He told me that Dr. Paine's rich Christian faith had come out of the depths of sorrow. He had never married, and many teased him because he was a bachelor. Dr. Paine was engaged, at one time, to marry a fine Christian girl in Lincoln. She died a few days before the marriage was to have been held, and was buried in her wedding dress. He suffered for a time, intensely, but found comfort in Christ and went out to lavish his father-love on poor people and discouraged preachers. He helped many young people through college and it was his special love to go out into small churches and hold revival meetings, for he was an accepted supply preacher, as well as a fine baritone singer.

When Dr. Paine died, most of his money was left to the church he had loved and served for many years. He left money to Nebraska Wesleyan University, to the YMCA and YWCA and to St. Paul Methodist Church in Lincoln. One of the most fruitful of his gifts was the B. L. Paine Evangelistic Fund of $200,000, which was left to the trustees of St. Paul Church, the income of which was to be used for holding evangelistic meetings in small churches in the Nebraska Conference. For many years, this money has been used for this purpose, both for individual churches and for group Schools of Evangelism, to pay necessary expenses of minister and workers taking part. Literally thousands have been won to Christ and His Church through this agency of perpetual evangelism. It is being well administered, and there is no question that in the years to come, after all of the folks who knew Dr. Paine are dead and gone, these good works will be going on.

I can think of no other way in which a layman with money can serve Christ more surely than in establishing such a fund within his own Conference or under the General Board of Evangelism.

NEW BOOKS

Abingdon-Cokesbury

Ministerial Ethics and Etiquette, by Nolan B. Harmon, Book Editor of The Methodist Church.

This is a revised and enlarged edition of one of the most helpful books for ministers ever published—a work that has long been considered authoritative. Here is sound, dependable help for the minister, be he experienced or unexperienced, on the varied personal problems of his calling. Every minister needs to read this book, and to keep it handy for reference. 215 pages. $2.50. The Methodist Publishing House.

Everyday Religion, by Joseph Fort Newton.

This last book from the pen of one of America's greatest preachers is a gem. Filled with inspiration, this book contains brief messages on how to live richer and fuller, and how to have a satisfying experience, by living Christ's way. A practical, workable religion for every day of the week is what the author outlines for the reader. The pages are filled with pointed, personal stories of everyday people. These three-page nuggets of inspiration can serve as the base of brief devotional talks for mid-week services and other occasions. 240 pages. $1.25. The Methodist Publishing House.

Patterns for Devotion, by Gladys C. Murrell.

Twenty-seven Story Worship Services are here presented by the wife of a Methodist minister. Designed especially to meet the needs of women's groups, this book is fresh in content and rich in worship values. The themes are those which concern all Christians in their daily lives—brotherhood, duty, the Bible, etc.—and each service is centered around a brief, vivid story which is rich in interest and appeal. 108 pages. $1.25. The Methodist Publishing House.

The Adventure of Finding God, by Virginia Church.

Here is a book for young people, for young people who would inquire with honest minds and open hearts into the deep things of God, of life, of Christ, of the church, of science and religion, of immortality. This book contains 12 letters written with sympathetic understanding by one who has lived and counselled with high school and college youth for 25 years, and attempts to answer some of the actual questions put to her by these young people. To the author this business of living is not dull and drab but is a glowing adventure. 160 pages. $1.50. The Methodist Publishing House.

Take a Second Look at Yourself, by John Homer Miller.

Written by the pastor of one of the largest congregations in the Congregational-Christian Church, this book on radiant Christian living is replete with illustrations and with happy phraseology. One of the most practical of the modern books on how to live, this volume talks about living and thinking, about slowing down and taking time, being healthy-minded, owning yourself, keeping virtues in balance, being grateful, having a mind of your own, and building the new world within yourself, etc. 187 pages. $2.00. The Methodist Publishing House.

Do not order any of these books from TIDINGS

Making a

TOWER SOUND SYSTEM

At Low Cost

By Herbert E. Hudgins, Pastor
Grace Methodist Church, Manassas, Virginia

WHEN I was a boy I remember how my mother got a new dress. She would look at dresses in the stores and catalogues, but seldom bought from them. Usually she would buy material and a pattern and hire a dressmaker to do the fitting and assembling. My mother varied the pattern or altered some features to suit her own ideas or special needs. The result was that the dress was cheaper, individual in design, and more satisfactory.

Last year, the Men's Bible Class of Grace Methodist Church (Manassas, Virginia) adopted the "dressmaker" plan when they wanted to give a set of electronic steeple chimes to the church. They had a demonstration by a salesman of a ready-made chime system and were very much interested in such an installation, but felt that the quoted cost was not justified in view of other needs. However, a committee which had been appointed to study the matter, found that suitable equipment could be bought separately, assembled, and installed at a much lower figure. When it was found that an estimate of $500 seemed to cover all that was needed, the committee started to solicit money for the project. After cash and pledges amounted to $400, the committee was authorized to proceed, and the material was ordered while the balance of the money was being raised.

In a few months the installations were completed and everyone highly pleased. With some price increases and some changes made during the testing period, the total cost was under $600, which included $100 paid to the technician for assembly and installation. No compromise was made in quality and only the best was ordered. Likewise, nothing was purchased unless essential to better operation. Our cabinet, for example, is rough, being homemade. Its main feature is solid construction and a very good lock.

The equipment includes amplifier with four input channels, each with bass, treble and volume controls. In addition to the steeple outlet with four projectors, there are four indoor outlets and a monitor which can be used separately or jointly. There are microphones at the pulpit and choir so that a complete service can be piped to the recreation room or chapel for overflow congregations or special programs. Wiring and controls are placed for hearing aids, but instruments are not yet installed in the pews.

This equipment is available from any dealer in public address systems or radio accessories and more simple systems are even cheaper than ours. While phonograph records made for home use are not satisfactory, several companies make transcriptions on 12-inch vinylite discs especially for steeple amplification. These generally have two selections on one side with an "island" between so that with manual operation either piece may be played separately, or one may be repeated as desired. A considerable selection of hymns is available and includes numbers of chimes, organ and chimes, and vibraharp, and the rendition of each is top quality. Another company which has no ready-made stock will cut any selection that is designated. These are limited to chime reproductions but are no more costly than the other and make the music record possibilities limitless.

Our library has about 75 numbers so far and the cost, including albums, is less than $100. This is in addition to the amount mentioned above for the equipment, and has been contributed by members who wanted their favorite hymns in the library. Even if the records do not survive 1,000 playings as claimed, the cost is low.

We prefer the manual operation because it allows better program selection and individual bass, treble and volume control of each selection; however, an automatic record changer and timer may be added whenever desired.

Regular programs now include 15 minutes of chimes three nights a week and another 15-minute "call to worship" program just before church school on Sunday. Appropriate hymns have also been used following church funerals (instead of bell tolling) with good results. It is planned that Christmas, Easter, and other special occasions will be appropriately celebrated with music from our tower system. More and more church members and many others are making a practice of listening to regular programs and they are heard in a radius of one to three miles, depending on weather and winds. This means a coverage of an area of 20 to 30 miles. It is also possible to broadcast a program from the pipe organ or from the pulpit. (If the operator should "mix" the controls some Sunday morning the tower would "preach and sing" to the whole countryside!)

Our audience now hears excellent transcriptions of the best cathedral chimes or the finest organ played by the finest artist. And we are convinced that at least we saved $3,000 by using our cumulative ingenuity, planning and local talent.

(If you desire further information about this steeple sound system write to: Herbert E. Hudgins, 335 Fairview Avenue, Manassas, Virginia.)

Tithing
A Law of God and The Duty of Man
by
William O. Gantz, a lawyer
This leaflet can revolutionize the thinking and giving of thousands of churches.
$1.50 per 100 Order from TIDINGS
1908 Grand Ave., Nashville 4, Tenn.

A VISITATION FILE for RURAL CHURCHES

by Robert L. Klausmeier, Associate Professor
Department of Religion, Dakota Wesleyan University

HAVING lived in a city all my life it was a new experience for me to become the minister of a rural church. Immediately the observation was made that methods of visitation in a rural community are slipshod, and an attempt was made to do something about it.

This two-point charge is located in rural Indiana. The parish consists of two towns with populations of 1,150 and 400, and the surrounding countryside.

At the beginning of the venture it was decided that an accurate card file would be made pertaining to every home in the two towns and the surrounding countryside, and maps would show the exact location of every home. It was felt that it would be useless to have such a file unless it would be complete and accurate in every detail.

It has been observed that in most cases, when a minister leaves a parish, he takes most of his knowledge about the parish with him—in his head. This is, of course, of little use to his successor. A new minister, coming to a rural parish, spends his first year getting acquainted. Hence the determination in this case to institute a meticulously complete record of the parish that would be in the hands of the laymen of the church and not the minister, who often fails to pass important records on to his successor.

The Map Was Next

A map of the county in which the parish is located was obtained from the county surveyor. Such a map is invaluable in initiating this kind of project. On the map were located all the roads in the parish and all the homes, designated by dots. In this case the surveyor's map was not used outright, because it was old and drawn to too small a scale and the homes were not accurately designated. It was a simple operation, however, to reproduce the parish to a larger scale. The task remained, then, to drive over all the roads in the parish and, with the use of the speedometer of the car, to locate all the homes upon the new map. A separate map was drawn for each town, with streets reproduced and homes designated. When this was completed, it was found that there were 1,333 homes in the two towns and the surrounding countryside. (The limits of the parish were determined by going half way to the nearest Methodist church, north, east, south, and west. The parish was found to be eight miles long and six miles wide.) I spent two days driving several hundred miles around the countryside, spotting homes upon the map. Some of it seemed a waste of time, but when the job was completed it was well worth while.

The next operation was making a card file with a separate card for each of 1,333 homes. For the country homes, the following system was used. The countryside was divided naturally into blocks by the country roads. A block was an area bounded on all sides by a road. Usually it was rectangular but occasionally there were odd shapes. Each block was given a number. In this area, six miles by eight miles, it was learned that there were 97 such blocks. In each block, starting with the southwest corner and going clockwise each home was assigned a letter—a, b, c, d, etc. On the average there were from 10 to 15 homes in a block. Each home in the countryside was then designated as 3-b, 7-1, 33-f, etc. In the two towns the homes were classified as to streets. The houses were numbered in the larger town and those numbers were used. In the smaller town numbers were assigned.

Getting the Desired Information

Now that all of the 1,333 homes were classified, the task of getting the data concerning the occupants remained. This was found to be much simpler than one would suppose. It was immediately possible to record information regarding the active Methodists and that was done first. The visitation committee of each church was assigned the responsibility of getting the information for each town. It was necessary to sell them on the idea that every home should be listed on the card file. Several of the committee members were hard to win over. Such a remark was characteristic: "I don't know anything about some of those families, but I do know they have no use for the Church. Why bother about them?" However, when the minister became insistent, they agreed to be responsible for all the homes in an assigned area, and to learn all the facts which the minister wanted. They also agreed to inform the minister immediately when anything happened which would concern him—death, serious illness, new arrivals in town, etc. (Up to that time the minister was often the last person to hear about matters which he should have known immediately.) Meeting with the visitation committees, the minister pointed out the items which were to appear on each of the 1,333 cards. Among the items were:

1. The name.
2. The church affiliation. If the family members were active in another church, no further information was necessary.
3. Children in the children's division.
4. Children of MYF age.
5. Young adults.
6. Methodists belonging to another Methodist church.
7. Completely unchurched.
8. Miscellaneous information such as musical talent, relationship to other people in the parish, etc.

As the information came in, it was designated on each card by the use of colored crayons. A red check mark indicated children; a green check mark indicated those of MYF age, etc. The names, number and exact ages of children were not considered necessary at this time except for those who were Methodists. As people became prospective members and then members the exact details could be added.

Little Visitation Necessary

The amazing thing that was discovered was that little visitation was necessary to complete the file. Everyone knows everyone else in the country or small town. A session with each visitation committee was practically all that was necessary for each town. As for the country homes, the rural mail carriers were glad to tell about all the people on their routes. They are forbidden by government regulation to allow anyone to accompany them on their routes, but they were able to go over their mail routes in their imaginations while sitting in a living room chair with the minister's map in front of them.

A minister should rarely respect the judgment of a layman as to the advisability of calling in a certain home. Unfortunately, most laymen have a defeatist attitude regarding the ability of the church to minister to certain people. Again and again a layman was heard to say: "I think that family belongs to another church," or "Don't waste any time on those people. It won't do any good." In the project under discussion, the layman's judgment was only used when he knew definitely that a certain family was actively connected with another church.

As the files became complete the minister began to assemble important data for promoting the program of the church. It was now possible to compile mailing lists for use in informing interested people in the parish of MYF activities, vacation church school, women's meetings, young adult class meetings and parties, and special events in the church year. Penny post cards could be sent to each family in a six by eight mile area regarding a particular event involving that family. Furthermore, it became possible for the minister to use part-time volunteer secretarial help in a very real way in contacting people in the parish.

Laymen Assisted

Day by day the card file became more complete. Members of the church gladly assisted. As the minister called in the homes of his rural members they gave him information which the rural mail carriers had not known. Consequently, the minister was able to arrange his calling so as to make the more important calls first. The county and township newspapers were read religiously and information regarding births, weddings, new arrivals in the community, etc., was gleaned for use on card files.

An inexpensive booklet was printed by the local printer and was mailed to all of the 1,333 homes except in the case of those who were known to be active members of other churches. The booklet contained information such as church school, morning worship and MYF meeting times; dates of W.S.C.S., brotherhood and family night; names of the church school superintendents; the minister's name, address and phone number.

More Weddings

The result of all this was that strangers began to appear in the churches. Couples came to the parsonage to be married because they knew where it was and because the minister was the only one they knew anything about. Attendance increased at all meetings because they were well publicized. The fact that everyone knew what was going on, and where and when, was important.

The expense of the project was not great and was gladly shared by the two churches when the people became aware of the values in it.

It goes without saying that the file must be frequently revised and information must be dated; otherwise the file will rapidly become useless.

Workcamp leaders meet in Chicago to discuss the visitation and survey program which young people will carry out this summer. Left to right, Eugene Golay, Wayne Snider, C. E. Mason, Neal Dow Kelley, and James Hadley.

Workcamps

Initiated by the National Conference of Methodist Youth and sponsored by the Board of Evangelism, the Workcamps of Evangelism for youth are a part of the volunteer summer service program of The Methodist Church.

These workcamps are bringing together the young people across the country who are actively engaged in the work of evangelism in the Methodist Youth Fellowship.

The purpose of the workcamps is threefold:

1. To train young people and their leaders in evangelism by means of actual real-life situations and experience.
2. To do an effective work and make a real contribution to the lives of the people with whom the campers live and work.
3. To pioneer in creative techniques of evangelism by demonstrating basic principles of good churchmanship and evangelism. Young people will be sent back to their churches and their MYF's to use their training and experience in the continuing work of the church.

Ten workcamps are scheduled as of April, 1950. They will be held at Birmingham and Montgomery, Alabama, Toledo, Ohio, Sioux City, Iowa, Chicago, Illinois, Leesburg, Florida, Los Angeles, California, Grand Island, Nebraska, and Beaver Dam, Kentucky, during the period of July, August and September. Each workcamp is a week long except for the workcamp that is being held in Grand Forks, North Dakota, which will be a month long, July 2-30. Details of the other workcamps were published in the April and May issues of SHEPHERDS.

Rural Project in Evangelism

Grange County, Tennessee, was the scene of a rural evangelistic program during March which successfully combined visitation evangelism and preaching services. Forty-four commitments were made, 25 of them on confession of faith, during the four days. Seven churches participated.

The project was sponsored by the Holston Conference Commission on Town and Country Work. Leader of the visitation training was C. E. Lundy, executive secretary of the Conference's Inter-Board Council.

On the closing night (Friday) a mass meeting was held in the Rutledge high school. More than 300 persons, the largest crowd seen in the area for some time, attended.

"THE METHODIST HOUR" for 1950
presents these speakers on the theme

"The Gifts of The Church"

James W. Sells, Director

JULY 2: "The Authority of the Bible," by A. G. Walton, First Methodist Church, Little Rock, Arkansas.

9: "The Voice of God Himself," by W. J. Cunningham, First Methodist Church, Greenville, Mississippi.

16: "The Well-Springs of Devotional Life," by Robert J. Smith, District Superintendent, Oklahoma City, Oklahoma.

23: "The Church's Gift of Freedom," by Edmund Heinsohn, University Methodist Church, Austin, Texas.

30: "Where Work Is Greater Than Words," by Leonard Cochran, St. Luke Methodist Church, Columbus, Georgia.

AUGUST 6: "In Jesus' Name," by Wesley Hager, Grace Methodist Church, St. Louis, Missouri.

"The Methodist Hour" is carried by nearly 200 stations in the Southeastern and South Central Jurisdictions. It is broadcast Sundays at 8:30 A.M., Eastern Standard Time—7:30 A.M., Central Standard Time. However, a few stations record the program to be played at a later time, so consult your local newspaper for the exact hour.

13: "The Continuing Fellowship," by Thomas A. Williams, First Methodist Church, Wichita, Kansas.

20: "A Man and His Church," by A. J. Hobbs, District Superintendent, Rocky Mount, North Carolina.

27: "The Prophetic Spirit," by Lee F. Tuttle, First Methodist Church, Charlotte, North Carolina.

SEPTEMBER 3: "The Priesthood of All Believers," by Warren Johnston, First Methodist Church, Fort Worth, Texas.

10: "The Meaning of Faith," by Cecil M. Ellisor, District Superintendent, Montgomery, Alabama.

17: "The Fruits of Faith," by P. M. Boyd, First Methodist Church, Jacksonville, Florida.

24: "The Use of Faith," by Bachman G. Hodge, Centenary Methodist Church, Chattanooga, Tennessee.

TO OUR READERS

Dear Friends:

This is written the first week in June. The fiscal year of the Church and of TIDINGS has just closed.

You will be glad to know that not one cent of World Service money *has gone into the TIDINGS Department of Evangelistic Literature during the past two years. During the year just closed TIDINGS has been entirely self-supporting.*

We are grateful for the many, many expressions of appreciation which we have received for Shepherds *and for our evangelistic literature and materials.*

Moreover, we are determined to serve you even better during the next twelve months. Watch for September Shepherds.

GEO. H. JONES, Editor

Note to Busy Preachers

You'll find these materials especially helpful in your summer evangelistic program

Leaflets

SPECIAL

(See page 23)

No. Copies *Amount*

_____ **Prayer in Christian Faith** 50¢ per 100 _____
By Ernest Fremont Tittle

_____ **What Is My Business** 50¢ per 100 _____
By G. Ray Jordan

_____ **My Spiritual Ready Reckoner** 50¢ per 100 _____
By Bishop John C. Broomfield

_____ **Christians Must Be Christian** 50¢ per 100 _____
By Ernest Fremont Tittle

_____ **Why Not Enjoy Life** 50¢ per 100 _____
By James S. Chubb

_____ **The Mission of the Church** 50¢ per 100 _____
By Bishop Bruce R. Baxter

_____ **Evangelism, as Proclaimed By our Bishops** 50¢ per 100 _____

REPRINTS

_____ **Tithing** $1.50 per 100 _____
Famous article by William O. Gantz

Revival Helps

No. Copies *Amount*

These cards were printed in July *Shepherds* and are announced on inside front cover of August *Shepherds*

_____ **Attendance and Prayer Card.** 60¢ per 100 _____
To enlist cooperation of members for prayer and regular attendance.

_____ **Revival Prospect Card.** $1.00 per 100 _____
Very helpful in obtaining names of prospective members to be won during revival.

_____ **My Consecration Card.** 60¢ per 100 _____
Excellent for recording commitments.

_____ **"A Reaching Revival" Card.** $1.00 per 100 _____
By Harry Denman. Will help produce better results from your meeting.

_____ **Poster** for Publicity—14x22 in. 10¢ each; 15 for $1.00

VISITATION EVANGELISM MATERIALS

To Make Your Preaching Revival a Reaching Revival

Packet containing recommended number of Prospect and Assignment cards, Visitation Agreement cards, Record of Commitment folders, Record of Commitment cards, Review Sets for Your Visitors, Guidance Folders for New Members, and Assimilating New Members folder. Order according to the size of your church, the number of active members, to the nearest 100.

Cost of your packet $_____

( ) 100 active members $3.00; ( ) 200 active members $5.00; ( ) 300 active members $7.50

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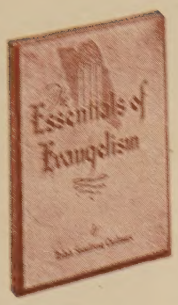
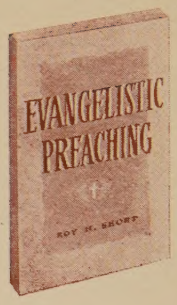


BOOKS

"We do not live by bread but by books . . . Without books we are but barbarians, savages, aborigines, for it was by the written word that man lifted himself far above the brute creation."—Jay Lewis



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For the Pastor's Vacation Reading

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3 for $1.00 By Bishop Roy H. Short

_____ **A Preaching Mission** 35¢ each — _____
3 for $1.00 By the New Bishops

_____ **The Essentials of Evangelism** 35¢ each, 3 for $1.00 — _____
By Bishop Ralph S. Cushman

_____ **The Pastor and the Pre-Marriage Conference** — _____
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Testimonies by 16 outstanding ministers

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25 or more, 20¢ each

_____ **The Beliefs of a Methodist Christian** — _____
35¢ each, 12 or more, 25¢ each
96-page book by Clinton M. Cherry

For All Members

_____ **The Gospel in Homespun** 15¢ each — _____
By Bishop Costen J. Harrell

_____ **Jesus and Worship** 35¢ each, 3 for $1.00 — _____
By Thomas F. Chilcote, Jr.

_____ **The Protestant Primer** — _____
By Clarence Seidenspinner 25¢ each, any quantity

_____ **Our Protestant Faith** — _____
By William Cannon 35¢ each, 3 for $1.00

_____ **A Primer of Prayer** — _____
By Charles M. Laymon 35¢ each, 3 for $1.00

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WHICH WILL REACH YOU IN EARLY AUGUST

Even though you be on vacation, make sure you read this issue

New Helps for Pastors

- World Wide Communion Sunday suggestions
- "See You in Church Sunday" new materials
- Charts and other helps to increase evangelistic results

New Helps for Churches

- Spiritual Examination Folder, for all members
- New Survey Materials, for National Week of Finding Prospects
- New helps for Assimilating New Members

New Helps for Laymen

- Especially for Committee on Membership and Evangelism

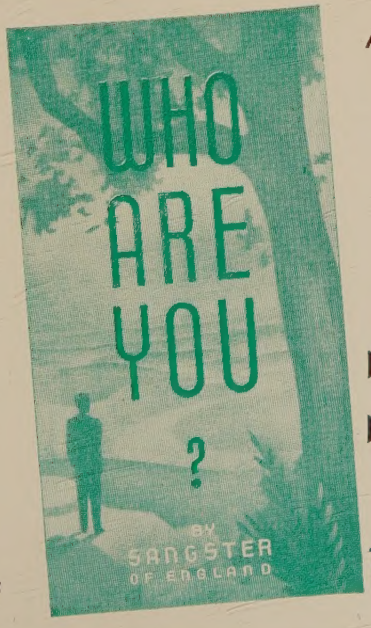
First issue of "DISCIPLES"

which will be issued monthly during the Fall, Winter, and Spring to help churches accomplish great things for Christ during the Action Program of Evangelism in the ADVANCE.

Beamed to the laymen, and the Membership and Evangelism Committee "DISCIPLES" will try to be "on the beam"

THE JUNE SELECTION

The September selection will be announced in the next issue of *Shepherds*



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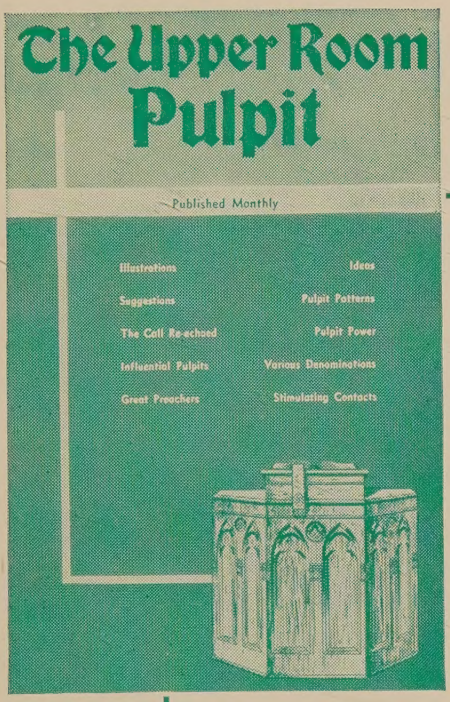

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